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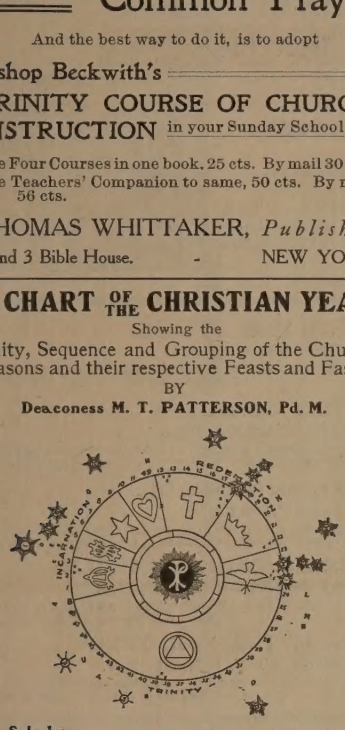

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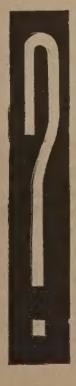

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A Thanksgiving Sonnet.

A little surer of the way than when
The leaves of Autumn last were falling,
And though my wounded heart is calling
For strength and consolation, now as then,
A little firmer are the steps now taken
Along a pathway dark and curtained round
With mist, with which the Future will abound.
So thankful am I for my faith unshaken.
My faith! Ah, never may it be impaired!
And Hope, sweet inspiration, grant thy light
To one who, stumbling oft, has sadly fared
Along life's way, but trusts the future to be bright
With compensation; trusts, too, to One Who cared
To rock our heartaches in the cradle of His might.

Clara Ophelia Bland.

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Editorials and Comments

AD CLERUM.

"Negotiamini dum venio. Quale ei animarum lucrum de nostra negotiatione monstrabimus? Ponamus ante oculos nostros illum tantae districtionis diem, quo judex veniet, et rationem cum servis suis quibus talenta sua credidit ponet. Ecce in majestate terribili, inter angelorum atque archangelorum choros videbitur. . . . Ibi omnes Dominici gregis arietes cum animarum lucris apparebunt, qui sanctis suis praedicationibus Deo post se subditum gregem trahunt. Cùm igitur tot pastores cum gregibus suis ante aeterni Pastoris oculos venerint, nos miseri quid dicturi sumus, qui ad Dominum nostrum post negotium vacui redimus; qui pastorum nomen habuimus, et oves quas ex nutrimento nostro debemus ostendere, non habemus? Ingrediuntur electi sacerdotum manibus expiati, coelestem patriam et sacerdotes ipsi per vitam improbam ad inferni supplicia festinant."—*S. Greg. hom.* 17, *in Evang.*

FOR THE SUNDAY NEXT BEFORE ADVENT.

THIS Sunday rounds out for us another year of grace. The opportunities that were renewed to us a year ago have run their course, and the record of how we have used them or misused them is now incoporated into the life-record, which we must face, and for which we must give account in the day of judgment.

It is evident that the Church intends we shall make serious use of this Sunday next before Advent. The common ground of our thankfulness over the past and our expectation for the future, of our self-reproaches and our renewed resolutions, should be the appointed Gospel, which stands indeed at the heart and centre of to-day's services. Let us finish our year of grace, and examine ourselves as to whether we have been faithful to its opportunity, in the light which flows from the miracle of Christ feeding the multitude.

We, too, have been fed, spiritually fed, by the Lord of Life. The privilege of past years has been renewed to us another year. Sundays have come and Holy Days, Advent and Lent, festival and fast. Whether we have valued it or not, the worship has gone on in our community, and Christ has come among His people at the altar of our parish church. Prayer, thanksgiving, confession, absolution, the reading of the Word: how exactly it has been for us, through the lengthening year, as it was that day in Galilee when Jesus said, "Make the men sit down," and took the loaves and gave thanks, and distributed to the disciples, that they might convey His bounty to the people.

How, in response to this reiterated invitation, have we held ourselves, as part of the multitude who have needed spiritual food and have been invited to partake, as men and women who were not ignorant of the desire of the Lord that none of His gracious feast should be lost, and none of it wasted? Is it not sorrowful business, for most of us: the examination of a past year, in the light of the privileges and the opportunities that have come to us from our merciful and loving Lord?

But Advent, for the Churchman, means the dawn of another year, a fresh start, a new beginning.

Once more Christ stands upon the mountain, among the hungry and needy multitude. We hear His gracious words, "I will not send them away fasting, lest they faint by the way." He bids us remain with Him, seated, as it were, amid the flowers and upon the sweet springing grass of the Galilean hillside. All that we need, that which alone can keep us alive in the sight of heaven, is in His hand; and it is ours, potentially at least, for He blesses and bids us be fed.

There is a desire in the heart of Christ, concerning this gracious feast, and He speaks it, hoping indeed that we will heed his reasonable wish: That which I give, take freely; but let none of it be lost; let none of it be wasted.

Surely we see the bearing of this desire upon the year of opportunity now opening before us. It is a call to deeper appreciation of the Incarnation; it is our summons to the cherishing of every privilege that is ours in the Church of the Living God.

Especially should we feel the bearing of Christ's desire upon our duty and privilege of worship.

The new year which Advent ushers in, the next round of festival and fast, the daily prayer in the Father's House, the offering of the Holy Sacrifice at the altar—the spiritual feast of the coming year—by us, as by those who love the Lord, let none of it be passed by in inappreciation; let none of it be lost; let none of it be wasted. B.

WHAT causes for Thanksgiving we have!

Nationally, a people awakened as never before to the necessity of purifying our government—national, state, and municipal. Strongholds of political evil being reclaimed, men of low standards being thrust out of office, men who have made their living off the people being punished—these, with the healthier tone of public sentiment toward political vices, political corruption, and political partisanship, make the national note in the approaching Thanksgiving Day the most joyful one that has been struck for many a long year. We have no fear of permanent injury to our free institutions from the fact that bad men are elected to office, as they will be until the millennium is upon us, nor from the fact that good men elected to office succumb to the temptations that crowd about them; but when the people as a whole *do not care,* our institutions are in imminent danger. Thank God, in our national festival, that the people have begun to care.

Ecclesiastically, God is leading His people to desire that unity among Christians which in evil moments they threw away. Catholic unity does indeed appear to have received a setback; yet man cannot permanently resist the Spirit of the living God. The present "Interchurch Federation" now in session in New York bears evidence to the desire for greater unity among Protestants. Vague, no doubt, coupled with possibilities of danger, no doubt, betraying a misconception of all that the Church stands for in its very name, Churchmen may yet be thankful for the spirit that leads these representatives of organized Christianity to desire a "federation." We do not regret that the Church is, unofficially, a party to the conferences, though her representatives necessarily occupy a delicate position. For all the yearnings toward unity; for all the approaches toward purer holiness; for all the growing conceptions of a larger Catholicity, for all the foreshadowings of a truer apostolicity, let Churchmen join in rendering thanks to Almighty God on the day which the American Church, quite as truly as the American State, sets apart as a day of national thanksgiving to Almighty God.

May God's blessing be upon the American State and the American Church! And may the world-wide influences of each promote unity, peace, and concord among the nations and the national Churches of the earth!

THE CHURCH IN THE MIDDLE WEST.

THE most remarkable of the addresses delivered before the Fifth Missionary Department conferences of the Laymen's Forward Movement in Chicago, was that of the Bishop of Chicago on "Relations of the Middle West to the Board of Missions," a stenographic report of which appears in this issue. Other speakers, at the banquet which was concluded with Bishop Anderson's masterpiece and at the conferences of the day following, gave expression to the intense desire of at least the leading Churchmen in the department to do their part in the great, pressing work of the evangelization of the world. The honored treasurer, Mr. Thomas, had given so business-like and definite a statement of the condition of the missionary treasury, that it will be read with interest—printed also from stenographic reports, in this issue—throughout the Church. It may well be cut out and put away for future reference, so succinct is it in all particulars.

But Bishop Anderson had the rare courage and the rarer tact to address himself to the condition which every Churchman,

East and West, recognizes, when, brushing commonplaces aside, he took up the matter of the "strained relationship" between the Middle West and the Board of Missions. That there have been such strained relations, he said, "it would be a foolish affectation on our part to pretend to ignore." And then, in an address of such magnificent statesmanship as one seldom hears, he proceeded to a calm, unprejudiced consideration of the delicate subject. We trust his address will be read in full by every Churchman.

In order fully to realize the unique condition in which the Church in the Middle West finds herself, it is necessary to recall the whole course of American history.

The Church on the Atlantic Coast was not self-made. It was planted and long supported by the English missionary societies. Every diocese of the East is the fruit of missionary seed sown by missionaries from across the water. Endowments and glebes in several colonies were given the Church by royal and proprietary grants. "Queen Anne's Bounty" was liberally bestowed upon them. The Church in the colonies was chiefly nursed from abroad for more than a century—a longer period than that of the entire existence of our own Domestic and Foreign Missionary Society. Let Churchmen on the Atlantic coast who sometimes grow impatient over the slow attainment of full self-support by Western missions, remember that their dioceses sucked the nursing bottle until they had attained well-nigh double the age of the oldest dioceses in the West; that no section of this country ever depended for sustenance upon outside help for one-half the length of time that did the Church upon the coast from Massachusetts to Georgia.

The Revolution suddenly terminated this outside assistance, except in so far as endowments, glebes, and property were retained. Deprived of it, the Church sustained a shock which paralyzed her completely for a quarter century, in which she became nearly extinct; and not until a half century had elapsed were the first small beginnings made of that missionary movement which began with the re-formation of the Domestic and Foreign Missionary Society in 1835. Prior to that date its scope had been very limited.

In the meantime, settlers had poured into that section which is now known as the Middle West. Ohio, Indiana, Illinois, Michigan, and Wisconsin were the homes of hundreds of thousands of settlers before the Church in the East had awakened from her dazed condition. The Church in the East did absolutely nothing to meet this new problem. Sporadic, self-formed parishes grew up in these Western territories. They were distinctly congregational; they could not possibly be anything else in their inception. So arose those early outposts of the Church's civilization—Trinity Church in Cleveland, St. Paul's Church in Detroit, St. James' Church in Chicago, St. Paul's Church in Milwaukee, Christ Church, Green Bay, and some few others. These were not planted by the national Church. No Bishop gave them an early impetus. They were afterward assisted meagerly by the young Missionary Society, as the Church in the older sections began to realize herself and her duty. Four clergymen of Ohio elected Philander Chase as their Bishop, making no arrangements for his salary, as early as 1819. For thirty-three years he was a missionary Bishop in Ohio and Illinois without a cent of salary from the Church in the East. Bishop Kemper was sent to "Missouri and Indiana" in 1835, with the support of the Missionary Society behind him. And he, with a see extending from Indiana practically to the Rocky Mountains, was left to plant the Church as best he could, among a people whose homes had been established and whose religious affiliations had become fixed, long before the Church of the Anglo-Saxon people ever thought of making its tardy appearance among them. The Church lost the opportunity to claim the Middle West for her own, simply because Eastern Churchmen were too slow in awakening to their duty. In a full century, we venture to say, the Church will not have taken the place in these states which she might have had for the asking in the years between 1820 and 1840.

Nowhere else did the American Church ever make quite so prodigious a blunder. Before the states of the Missouri valley, the Rocky and Sierra mountains, and the Pacific slope, were filled up, she had sent such men as Tuttle, Clarkson, Randall, and Whitaker, not unsupported by missionary presbyters, to claim the land for Christ. The Church was planted in the farther West when the homes were planted. The Church sowed, and she has now the right to reap; just as the mother Church had sown in the colonies, and the young American Church was able to reap. But she did not sow in the Middle West. There was some good seed self-sown, or sown direct by the great Sower of seed, and it has sprung up and borne fruit mightily. Yet the good people of the East, descendants of those Churchmen who were supported by the S. P. G. for more than a century, cannot, do not, and will not see why the Church should not reap in the Middle West precisely as though she had sown. That inability on their part to comprehend the condition is the first cause for the strained relations between the Middle West and the missionary Board.

But what we have said of the early filling up of the states of the Middle West, is equally true of the states south of the Ohio. As the stream of population from New England and northern Europe poured into the Upper Lake region and the north-Ohio valley, so did a similar stream from Virginia and the Carolinas, bringing their negroes with them, pour into Kentucky, Tennessee, and the states south of them. In these states also the Church failed to sow; but yet the fact that the settlers were more largely from those states in which the Church was already nearly two centuries old, resulted in a far greater emigration of Church people to the states south of the Ohio river than to those north of it.

But the missionary Board has given the Church south of the Ohio treatment quite different to that awarded north of the river. One seldom contrasts the treatment, because it is so easy to make comparison seem as though Churchmen of the Middle West begrudge the greater but still too meagre missionary assistance given to the Central South. They do not. The money expended in the South is well spent. It ought to be largely increased. It is by no means sufficient to buy back the advantage which the Church lost during the first half of the nineteenth century.

But when some remind us that the large colored population in the Gulf States differentiates their condition from ours, we gently reply that our foreign population, largely in excess of the colored population of the South, presents quite as great a need for the evangelizing work of the Church. Moreover, the slave trade has been abolished for a full century, and there has been no immigration of Africans to this country. The fathers of the negroes in the South have been in this country for a full century; the immigrants are of this generation and only one generation removed. Precisely the claim which the colored population south of the Ohio makes upon the Church at large, is made by the more greatly preponderating foreign population north of the Ohio. The soul of the white man is just as sacred as the soul of the black man.

Bearing in mind this equality of the two sections in the early neglect of the Church, and the equality of needs to the present time—with the preponderance of need, as stated, at the northern end—let us examine some figures showing the relative degree of outside assistance which our missionary board extends to the two sections:

(*a*) DIOCESES NORTH OF THE OHIO RIVER.*

DIOCESES.	APPROPRIATIONS TO:	APPORTIONMENT AGAINST.	COMMUNICANTS.	POPULATION.
Ohio		$13,200.00	25,388	4,157,545
Southern Ohio		6,800.00		
Michigan City	$1,000.00	900.00	6,070	2,516,463
Indianapolis	1,600.00	1,700.00		
Chicago	187.50	19,800.00	27,672	4,821,550
Springfield	2,500.00	800.00		
Quincy	1,400.00	900.00		
Michigan		6,600.00	23,246	2,419,782
West'n Michigan	894.16	1,800.00		
Marquette	888.00	700.00		
Fond du Lac	2,575.00	1,600.00	14,115	2,038,963
Milwaukee		7,000.00		
Total	$11,044.66	$61,800.00	96,491	15,954,303

(*b*) DIOCESES SOUTH OF THE OHIO RIVER.*

DIOCESES. AND MISS. DIS.	APPROPRIATIONS TO:	APPORTIONMENT AGAINST.	COMMUNICANTS.	POPULATION.
Florida	$5,390.00	$1,000.00	5,936	528,542
Southern Florida	8,227.50	500.00		
Alabama	3,530.00	2,500.00	7,295	1,828,697
Mississippi	2,687.67	1,400.00	3,792	1,551,372
Louisiana	1,950.00	2,600.00	7,470	1,381,627
Kentucky	2,795.10	2,500.00	7,375	2,147,174
Lexington	600.00	900.00		
Tennessee	6,810.00	2,300.00	6,363	2,022,723
Total	$31,989.27	$13,700.00	38,231	9,460,135

* In the above tables the population is recorded according to the census of 1900, and the communicants are those reported in the same year and published in the *Living Church Annual* of 1901; cited here in order to compare them with the population at the same date. The appropriations from the Missionary Board are those for the year 1901-02, cited because the figures for the year preceding are not available to the editor. The apportionment is that in vogue at the present time, cited because from year to year corrections of inequalities have been made by the Board in such wise that the present apportionment presumably represents their idea of final relative accuracy.

From these tables we learn: (*a*) that the Board of Missions

appropriates $1.00 for each 1,444 of the population north of the Ohio, and $1.00 for each 295 of the population south; (*b*) that it appropriates 11 cts. to each communicant north, and 85 cts. to each communicant south; (*c*) that it asks a contribution of 64 cts. from each communicant north, and 35 cts. from each communicant south.

Nor is it germane to cite the fact that the great city of Chicago is in the northern section with no corresponding city in the southern. Chicago is a liability to a far greater degree than it is an asset of the Church. With the best of intentions and the hardest of work, the Bishop of Chicago is unable to raise nearly the amount that ought to be expended in missionary work in that city. The difference between the Church in Chicago and the Church in New York, Philadelphia, and Boston, is that in the former there are many missions and few parishes, and in the latter, many parishes and few missions. The one city is (and ought to be) a source of expense to the Church; the others are centers of supply. Foreign missions have come to Chicago, and Chicago is powerless to support them as they ought to be supported. As for Cincinnati, Cleveland, Detroit, Indianapolis, and Milwaukee, conditions are the same though on a smaller scale, while also they are balanced by New Orleans, Louisville, Nashville, Memphis, and Birmingham.

Thus it is evident, that the neglect, relative and absolute, which the Church bestowed upon the Middle West when it was first settled, has never been remedied. The great strategic center of this country, in the midst of which is the center of population of the nation, is, and always has been, the crowning neglect of the Church. More than three times as much money is spent by the Board in the single state of South Dakota, with its population (in 1900) of but little over 400,000, than is spent in the whole of the Middle West with its population of 16,000,000. Is this statesmanlike?

And in years gone by the Bishops in this field have pleaded for better treatment. We recall the instance of one Middle Western Bishop who, going for a year or more with no salary except what he earned outside of his episcopal duties, and finding his diocese in really a serious financial crisis, finally, at the invitation of officials of the Board of Missions, went to New York to present the case to the Board at one of its sessions. He remained throughout the session and was not given the opportunity to address them. "I cried all the way home," he said in a personal conversation with the writer, which burnt in too deep ever to be forgotten, "for I could not see what could possibly lift the cloud which had settled over my work, and I had spent seventy dollars in my trip to New York without even reaching the ear of the board. I arrived home and spent a wretched, sleepless night. Next morning, when I opened my mail, there was a letter from a woman in Connecticut who wrote that she had heard me tell of the needs of my diocese in an address two years earlier. She was unable then to help me, but now she enclosed $2,000 for that work."

So did God provide, and the crisis was past.

True, money cannot be drawn from an empty treasury; but there has been, happily, very large expansion of the work of the Board within the past quarter century, and this section has been permitted no part in it. Gradually several of the dioceses in the Middle West, perceiving the utter hopelessness of obtaining appreciation of their position, have courteously declined the small pittances which the Board appropriated for their vast missionary fields.

NOT MANY YEARS AGO, the Board announced a new policy whereby appropriations to organized dioceses were to be withdrawn. So great a denunciation of the policy arose from the Church, that the Board rescinded their action. Yet, it is obvious that their intention was only modified rather than abandoned, for the great discrepancy between appropriations to dioceses and appropriations to missionary districts, continues to the present time. That policy has probably caused more unnecessary expense to the Board within the past ten years, than the entire sum expended by it in the Middle West.

Except for the portions that were originally in Bishop Kemper's unorganized district, the dioceses of the Middle West have never been organized otherwise than as dioceses. Each of the older of these dioceses began at a point far weaker than the weakest missionary district to-day, to take upon itself the support of its own Bishop and diocesan expenses in so far as they had any support. It was evident that the new policy would strike especially at these dioceses which, except as stated, had never been a charge upon the general Board.

A like fear spread throughout the missionary dioceses of the country. Then began that strange policy of ceding a part of the territory of an organized diocese to the general Board for reorganization as a missionary district. Where it had proven impossible to obtain added appropriations of two or three thousand dollars in organized dioceses, the Church willingly took upon itself the support of a Missionary Bishop and of his lieutenants at two to five times the expense, for these ceded sections. Thus Colorado ceded its western portion, Kansas its western portion, North Carolina its western portion, Minnesota its northern portion, and Florida its southern portion.

In the Middle West, Michigan asked permission to cede her northern peninsula. The permission was grudgingly granted over the protest of the committee of the House of Deputies to which it was referred. Northern Michigan remained a missionary district for three years, with no Bishop and almost no missionary assistance, and then at length organized the diocese of Marquette and chose its own Bishop, arranging for his support. Nowhere in the country was the need for greater assistance more pressing. In 1902, the table of which year has been cited for appropriations, Asheville was receiving a grant of $8,752, Duluth $12,059.94, and Southern Florida $8,227, while to the Diocese of Marquette was appropriated $888.

Later, the dioceses of Indiana and Springfield both applied for similar relief to that which had been granted dioceses in other sections, but General Convention refused to accept the cessions; though absolutely no reason was ever shown why the condition of those two dioceses did not warrant the relief prayed for quite as truly as, if not far more than, did the condition of those dioceses whose cession was accepted.

Thus cumulative is the reason why there has been a strained relationship between the Church in the Middle West and the Board of Missions.

THE CHURCH in the Middle West harbors no resentment for all this long tale of injustice and discrimination. It is through with asking favors. For two-thirds of a century the Church has pursued a policy of neglect of her own interests in the heart of the country. The Church is now expecting—vainly of course—to reap, precisely as though she had sown bountifully. The Church in the Middle West will quietly receive the implied censure which comes because the reaping is deficient.

And the Church in the Middle West in no sense repudiates her obligation in the matter of general missions. It is certain, however, that she will fulfil her obligation in her own way and on her own initiative. The existing parishes and missions in these dioceses are perfectly able and willing to support their own diocesan organizations, and wish no assistance from general funds for that purpose. But if the colossal neglect of the millions of inhabitants of the section is to continue, the Church at large must assume the responsibility. It is a neglect that is unparalleled in any other part of the world in which this Church has established missions.

The Middle West is unanimous in desiring the Provincial System, because she sees all about her the result of the lack of statesmanship that has been displayed in the centralized system now in vogue. She is nearly unanimous in condemning the apportionment system, because she perceives how illogically it is applied to her. The Church in the Middle West is now a recognized "department" of the machinery of the Church. [To be consistent in diction we shall expect ultimately to have a Most Reverend Floor Walker as executive, a Bargain Day in place of Epiphany, and Cash Boys and Girls to receive missionary contributions.] Working always, we trust, in harmony with the rest of the Church's machinery, she will try to supply the initiative in such wise as to do her duty toward the missions of the Church at home and abroad, so far as she is able to do it.

MILWAUKEE has just elected as Bishop Coadjutor the Rev. Dr. Webb, president of Nashotah, a pronounced Catholic Churchman, and one who for many years has had a leading part in the counsels of the diocese. The degree of unanimity with which the choice was made was remarkable. Every interest in the diocese had separately determined to support him. There had indeed been some disagreements during the weeks preceding the election, and at one time a factional contest with a probability of deadlock between clergy and laity seemed imminent.

No sooner did this condition become apparent, however,

than those who were in position to do so, took steps to prevent the clash, with the happy result already mentioned. The Living Church gladly pledges sympathy and loyalty to its Bishop Coadjutor-elect.

This is the answer of the Diocese of Milwaukee to the reports which some papers, and particularly the Boston *Transcript*, have been circulating to the effect that the historic Churchmanship of the Middle West has suffered decadence. In a singularly misleading article, the *Transcript* recently said that "no Coadjutor with Ritualistic tendencies will be permitted by the laity of the Protestant Episcopal Diocese of Milwaukee"; that "the laity have given public notice that they will not support for Coadjutor any clergyman whom Bishop Nicholson says is acceptable to him"; that "this is not a blow dealt personally to the Bishop, but it is one aimed at High Church practices and teaching in the religious body named"; and more to like effect.

And the article is equally misleading in saying that elsewhere in the Middle West "the so-called Catholic party" "is weakening considerably." Only last year Father Osborne, whose staunch Catholic position must be known even to the *Transcript*, was chosen Bishop Coadjutor of Springfield. Two years ago Dr. Fawcett, who is equally pronounced, was elected Bishop Coadjutor of Quincy, and he was elected preëminently as the candidate of the laity. Five years ago Dr. Weller was elected Coadjutor of Fond du Lac—a distinct endorsement of the policy and the Churchmanship of Bishop Grafton.

It is true that last week the Diocese of Michigan elected a pronounced Broad Churchman to its episcopate; but Michigan never has been distinguished as a stronghold of Catholic Churchmanship. It is significant that the several speakers who urged Dean Williams' candidacy laid stress upon their belief that he was "quite orthodox," "not a rationalist," etc. Surely there could not be a stronger condemnation of Broad Churchmanship as a school of thought in the Church, than this tacit recognition of the fact that one's loyalty to the Church is under suspicion if he be numbered in that school. "Loyal, though a Broad Churchman," is a commendation that may speak well for the individual, but is hardly complimentary to men of a school of thought as a whole.

As to Dr. Williams, we earnestly trust that the promises of loyalty to the faith that were made in his behalf were well founded. Beyond questions relating to his Churchmanship, one who knows him well writes of him: "He is a strong man, a man of tremendous missionary enthusiasm, of very tender sympathy, and of courage for the right as he views it." Another writes: "He is in every way worthy of the best the Church can give him, and his power and influence will be felt for good. He is fearless and outspoken and true to his convictions. He is a pronounced Broad Churchman, as you know, but a man who has the love and respect of all who know him, even though they may differ with him. He lives what he preaches and that counts for everything."

In Milwaukee, we earnestly hope that all factiousness and partisan spirit may now be effectually at an end for all time; and in Michigan, where there has been less clash of parties in the past, we hope that real progress may be made under the new administration about to begin, and that there may never be cause given for loyal Churchmen to regret the choice of a leader there made.

ANSWERS TO CORRESPONDENTS.

A. C. L.—Whether a communicant who is not a contributor to a parish is eligible as vestryman would depend upon the diocesan canons; and in the absence of specific requirement therein, the answer would be affirmative.

C. A. W.—The *Gloria in Excelsis* dates from at least the fourth century, and its substance is still older, but the author cannot be traced.

P. W.—Make inquiries of Bishop Kozlowski, 9 Lubeck St., Chicago. The Bishop is himself in Old Catholic orders, which are recognized as valid, and he can tell the status of the priest in question.

H. B.—(1) There appears to have been no rite for the admission of females into the Jewish Covenant. But the man, as head of the woman, was regarded as representing the females of his household, and the women participated in the sacrifices and in other rites of the covenant.—(2) Smith and Cheatham's *Dic. of Christian Antiquities* says: "The Origin of sponsorship is lost in obscurity, for though some (*e.g.*, Durandus, *de Rit. Eccl.* i. 19) make Hyginus, Bishop of Rome, A. D. 138-141, to be the first authority for it, the necessity for its introduction is rather to be referred to the general circumstances of those times"—*i.e.*, the peril of lapse in persecution. Tertullian bears witness to it as traditional. (3) There is no direct scriptural authority for demanding vows to be made by sponsors in the name of infants. The reason which led to the custom was no doubt the obvious necessity that responsible believers should somehow give security for the bringing up of baptized infants in the faith which their baptism presupposed.

ETONIAN SOLDIERS ARE COMMEMORATED

All Souls' Day Function in Eton Chapel

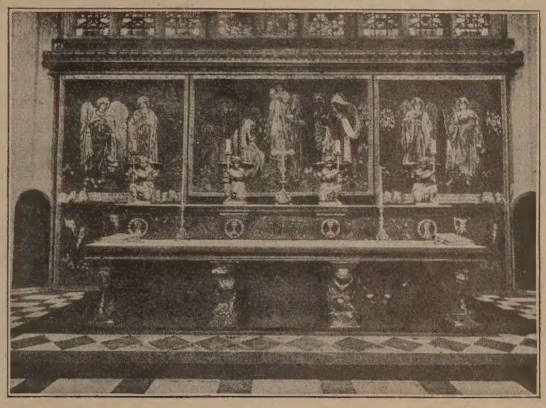
WHERE SHALL FUTURE ENGLISHMEN BE BURIED?

Bishop of London Says Drunkenness is Increasing at Oxford

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 7, 1905

IN the stately and spacious chapel of Eton College, coeval with the foundation of the college by King Henry VI., on All Souls' day the Rev. Canon the Hon. Edward Lyttleton, the new headmaster, conducted a "memorial service" for those old Etonians who fell in the late war in South Africa. Their memory is perpetuated by the new altar, to which reference was made in this correspondence several weeks ago, and their names are inscribed on five brass tablets in the small chapel chantry which is known as the Lupton Chapel. There was assembled a large



ALTAR IN ETON COLLEGE CHAPEL, ERECTED IN MEMORY OF ETONIANS WHO FELL IN THE SOUTH AFRICAN WAR.
[*From London Graphic.*]

congregation, and among those present, besides Eton boys, were relatives of those whose souls were especially commemorated and military representatives from Woolwich, chief of whom was Lieut.-Gen. Sir John French.

The recent noted interment in Westminster Abbey has again drawn public attention to the fact that space for interments within the walls of that august edifice has now become extremely limited, and that, unless some solution of the difficulty of future interments therein be forthcoming, the "Abbey" will before long inevitably become disused as a place of sepulture, or Valhalla, for the nation's heroes. Mr. G. F. Bodley, R. A., the eminent architect, in a letter to the *Times* newspaper, sets forth what he has long since thought would be a good, if possible, solution of this *vexata quaestio*. His idea is that the space in Dean's Yard (the great courtyard of the ancient monastery) now surrounded by iron railings, might be treated in some such manner as the famous Campo Santo at Pisa:

"Externally there could be four walls, which might be made handsome and dignified, and within a wide cloister-like building, the inner walls having many glazed windows. There could be four arches into the cloister with bronze gates and a cross walk. Its height need not be at all great, nor incommode the houses in Dean's Yard. . . . It would be intimately connected with the Abbey." There is a difficulty of the ground now being used as an occasional playground for the boys of Westminster School; but he should hope that this difficulty could be got over and that a public want could be thus suitably met.

Sir Edward Elgar, the distinguished young musical composer, has recently been admitted a Freeman of his native city of Worcester, and his more serious remarks on that occasion, as also the interesting reminiscences with which he divested his hearers, seem well worthy of notice here.

"I have told some of the younger men," he said (to quote from the October number of the *Musical Herald*), "that they do not lose any sign of intellectuality if they take up religious subjects." Continuing, he said: "I do not want to preach, but I should like to

quote lines which are often running in my mind. They are the words of Matthew Arnold, and were taught me by my mother—

"'First hymn they the Father
Of all things, and then
The rest of immortals
The actions of men.'"

Sir Edward Elgar then went on to say that his present position was owing to his mother, who had grounded him in a love of literature, and in other ways.

"It had been said that he (Sir Edward) knew nothing about English Church music. True, he belonged to another faith, but from boyhood he attended the Worcester Cathedral services, and Dr. Donne, the organist, lent him music books, and Alfred Caldicott, a brilliant young musician, came back to the town from Leipzig with new ideas and modern thought, and was good enough to help him. The old Glee Club was an education in old English part music, and the Club used to sing well in those old days."

Sir Edward urged the Worcester magnates to build a large concert hall, so that everyone in their Cathedral city could hear the *Messiah* and *Elijah* for sixpence. Mr. Elgar, father of Sir Edward, was 84 on the day that his son's notable work, *The Apostles,* was produced at the Festival of the Three Choirs, held in Worcester in September.

The appointment of Leeds parish church organist, which was awaited with very considerable interest in musical Church circles, has been secured by Dr. Edward C. Bairston of Wigan. There were 320 applicants from all parts of the country. A Yorkshire man by birth, and thirty-one years of age, he has had (says the Leeds *Yorkshire Post*) a brilliant musical career. From 1893 to 1895 he was a pupil of Sir Frederick Bridge, and was for four years one of his assistants at Westminster Abbey. He also filled for five years the post of organist at All Saints', Norfolk Square, W. In 1894, when twenty years of age, he became Mus.Bac. of Durham University, while four years later Mus.Doc. He was chosen in 1899 organist of Wigan parish church out of three candidates selected by Sir Walter Parratt from a large number of aspirants for the position. Four years ago he was second only in the competition for the post of organist at New College, Oxford, when Dr. Allen was appointed. Besides being a very accomplished executant, Dr. Bairston has become well know as a composer of anthems, "services," and organ voluntaries, as well as of part songs.

On All Saints' day the Bishop of London consecrated the new Church of All Saints, Ealing, a semi-suburban district of London. It was an occasion of exceptional interest owing to the circumstances which gave rise to the erection of the church. It is a memorial to the Right Hon. Spencer Perceval, Prime Minister of England in 1809-1812, funds having been left for this purpose by Miss Frederica Elizabeth Perceval, that statesman's last surviving daughter, who resided in Ealing for nearly ninety years, and deceased there a few years ago. The site of the church was given by Mr. Leopold Rothschild; it forms part of the grounds of Elm Grove, the house in which Mr. Perceval resided at the time of his lamentable assassination in the lobby of the old House of Commons in 1812. The church is Gothic in style. Its cost is between £13,000 and £14,000.

The special sermon to members of the University of Oxford at the Church of St. Mary the Virgin, a week ago last Sunday evening, was preached by the Bishop of London, who, in addressing himself to the temptations which young men had to face in passing from the public schools to the universities, brought a serious charge against a certain section of Oxford undergradutes. From the evidence before him, his lordship was certain that one of those waves which sometimes passed over Oxford, *i.e.*, of drunkenness, was passing over certain of its colleges to-day. Several of the heads of colleges have since been interviewed. The president of Magdalen had no reason to think that matters in this respect were worse than they had been. As compared with some years ago, he would have been inclined to say that things were better. The master of Pembroke (Bishop Mitchinson) recognized that there is much need for improvement in this respect among the junior members of the University. The warden of Keble (Dr. Lock): "I am very glad the Bishop has spoken on the matter, because there is always room for improvement, but I do not think things are bad in this college now. In fact, I am sure they are better than they have been at some times." The provost of Worcester said that the Bishop's description of life at certain colleges did not compare with anything he knew of; it was a revelation to him. Presiding at the annual meeting of the Oxford branch of the Church of England Temperance Society, and speaking more especially to members of the University, the warden of New College (Canon Spooner) bore emphatic testimony to the exceedingly temperate habits of undergraduates at the present time. The Bishop of London's characteristic plain speaking on this matter has provoked discussion not only in Oxford Common Rooms and among undergraduates, but also up in London, where it has found public vent in the correspondence columns of the *Daily Telegraph.*

The November number of the Cowley St. John *Evangelist,* edited by the S. S. J. E., has enclosed therewith a printed slip which states that Father Page, Superior General of the Society, has not been well lately, and was to leave last Friday for San Remo, for entire rest for a few weeks.

Among the intercessions of the C. B. S. there has appeared almost every month for a long time past an intercession for the restoration of true relations between English Bishops and their clergy by the regular calling of Diocesan Synods. And now an answer has come to the intercession, as we may well regard it, in respect to at least one diocese. The Bishop of Southwark announces the holding of a Synod of his clergy on December 7th, to which all who hold any authority from him will be summoned.

The enthronement of Dr. Chase, late President of Queen's College, Cambridge, as Bishop of Ely, took place in Ely Cathedral last Tuesday. The ceremony was duly performed by the Bishop Suffragan of Dover, in his office as Archdeacon of Canterbury.

An item deserving passing notice, and one of satisfactory significance, appeared in last week's *Guardian* under news from Oxford. Therein it was stated that the Rev. W. E. Addis, M.A., has announced to the Vice-Chancellor of the University the resignation of his license for a private hall. It may be remembered that in this correspondence some months ago attention was drawn to this clergyman in connection with the announcement of his having been received into clerical communion with the Church in this country. The resignation of his license at Addis Hall, as now announced, is to be taken to mean, I suppose, that Mr. Addis has severed for good his connection with Manchester College, an institution at Oxford mainly supported by Humanitarians. As was stated in my letter referred to above, Mr. Addis was originally a Presbyterian, and then took Holy Orders in the English Romanist dissenting body, and subsequently seceded therefrom as a Socinian. I may here add that he graduated with first class honors from Balliol College, Oxford, and while a Romanist became well-known as the collaborator with the late Mr. Thomas Arnold (father of Mrs. Humphry Ward, the novelist), in producing the (Roman) *Catholic Dictionary.* The Preface to the first edition of this work, dated November 3, 1883, and which still stands unaltered in the current edition, 1885, states that the Rev. W. E. Addis, of Lower Lydenham and Thomas Arnold, Fellow of the Royal University of Ireland, "have written nearly the whole work." Mr. Addis' own special contribution to the literary contents of the work is referred to as follows: "As a rule the articles on dogma, ritual, the ancient Church, and the Oriental rites are by Mr. Addis." The *Westminster Gazette* thinks he will be a great acquisition to the Anglican clergy, being an admirable Biblical scholar, and a preacher who rather recalls Dr. King, the present Bishop of Lincoln.

It appears from the November number of the *Treasury* that the sale, though quite extensive, needs doubling if the continuance of the magazine is to be ensured. "Those who value a Church magazine," says the editor in his appeal, "must support their opinion by their sixpences, not by their praises only, if the continuance of the magazine is to be possible." Really, for so capital a Church magazine as Messrs. Palmer & Sons' *Treasury* to suspend publication for want of material support, would reflect nothing short of disgrace upon Church people.

An interesting *In Memoriam* notice of Sister Georgiana Mary, one of the oldest and best known members of the Sisterhood of St. John the Baptist at Clewer, whose funeral took place there last Friday week, appears in the *Church Times.* She was a daughter of the late Mr. Henry Hoare, of Wavendon House, Berkshire. In her younger days she was an intimate friend of Bishop Samuel Wilberforce as well as of Dr. Pusey, and afterwards of Dr. Liddon. She became a professed Religious in the Clewer Community (then under the direction of Canon Carter) in 1865. From 1869 to 1881 she was Sister Superior of the Mission House at St. Alban's, Holborn, and afterwards worked in the parishes of St. Barnabas, Pimlico, St. John the Evangelist, Westminster, and St. Mary, Vincent Square. The work, however, by which in her later years she became most widely known was among the soldiers of the Cold-

stream Guards and their wives, her community, at the request of the military authorities, taking up this work in 1893:

"The deep interest she took in both the spiritual and bodily welfare of those among whom she worked, combined with her strong common sense, gained for her very great personal influence, and caused her to be regarded with affectionate respect among both officers and men. Her very last words were a message to her soldier friends, 'God bless them. Tell them I hope to meet them all in Paradise.'"

At her funeral a party of the Brigade of Guards, under the command of an officer, attended, and the very unusual and touching spectacle was seen of the body of a Sister of Mercy being carried to its resting place in a hallowed acre by six sergeants at their own special request, while the rest formed part of the long procession from the Chapel of the House of Mercy to Clewer Churchyard. R. I. P.

The *Morning Post* of yesterday contains an obituary notice of Dr. Joseph Von Overbeck, described as being formerly a theologian and linguist of European reputation, who has departed this life at his residence in Kensington in his 85th year. After seceding from the Papal Communion some time during the Pontificate of Pius IX., of whom he was a personal friend, Dr. Joseph Von Overbeck, then a Bonn D.D. and Ph.D., came to reside in England, and ultimately, after passing through a phase of Protestant belief, was received into communion with the Orthodox Eastern Church. In England he for many years edited the *Orthodox Catholic Review*. I will not, however, give any further facts in relation to the notable career of this remarkable man, for that would seem to lie more legitimately within the field assigned to the Rev. George Washington, your Continental correspondent.

The King has been pleased to approve the appointment of the Rev. (Prebendary) C. J. Ridgeway, vicar of Christ Church, Lancaster Gate, W., to be Dean of Carlisle, in succession to the late Very Rev. W. G. Henderson. This may be regarded as a thoroughly characteristic Balfourian appointment. Prebendary Ridgeway is, I suppose, the chief representative clerical "Moderate" in the Diocese of London, and is also so representative an anti-Athanasian as to have been picked out by the anti-Athanasian clergy in the London Diocese as the one to contest with Prebendary Villiers for his seat as Proctor in Convocation at the next General Election. They will now, therefore, have to look about for another candidate. The Dean-designate of Carlisle is a graduate of Trinity College, Cambridge, and was ordained in 1866. For the past 21 years he has been vicar of the wealthy and "fashionable church" at Lancaster Gate, and since 1901 Rural Dean of Paddington. He was Select Preacher at Cambridge in 1894 and Golden Lecturer in 1896, and has been Prebendary of Oxgate in St. Paul's Cathedral from 1899. He is a brother of the Bishop of Kensington.

The Bishop of Argyll and the Isles is still lying seriously ill in Edinburgh.

The Bishop of London, the United States Ambassador, and others, left town together last Saturday afternoon on a visit to the King and Queen at Sandringham. J. G. HALL.

THANKSGIVING.

For all the good days that are past and gone,
For good words spoken and for good deeds done,
For all the victories that I have won,
I thank Thee, Lord.

For all the blessings Thou hast showered on me,
For all Thy precious gifts by land or sea,
For all of Nature's wondrous majesty,
I thank Thee, Lord.

For health, for life, for strength to do my part,
For friends, for kinsfolk of the blood and heart,
For all accomplished in Life's daily mart,
I thank Thee, Lord.

For shower and sunshine, breeze, and calm, and rain,
For every lesson taught by grief or pain,
For every woe through which my life doth gain,
I thank Thee, Lord.

For every lesson Thou hast taught to me
By which I come a few steps nearer Thee,
With heart and soul I turn most thankfully
To Thee, O Lord.

Washington, D. C., EDITH MILLER.

SEPARATION BILL BEFORE THE FRENCH SENATE

The Pope Invites Frenchmen to Prayer

SHOULD ENGLISH CHURCHMEN EXPRESS SYMPATHY?

Belgian King Lays Cornerstone of a Basilisk

RELIGIOUS HAPPENINGS OF EUROPE

The Living Church News Bureau
Paris, November 1, 1905

FRANCE.

THE Upper House, that is to say the Chamber of Senators, has now met, and the question of Separation between Church and State will shortly be threshed out by the older governing body. Somewhat at variance with that which was at one time expected, it seems likely that the Bill will be voted in the shape in which it was sent up to them from the Lower House. This does not preclude, of course, considerable opposition being raised in its passage through the chamber, sitting at the Luxembourg; but the probable result will be definitely to make the Bill a Law. It is possible that with a view to this outcome, the Pope has addressed to Cardinal Richard, Archbishop of Paris, the following letter, of which I give the gist:

"The grave circumstances that are taking place in France have been to me a subject of much preoccupation. In despite of the efforts we have made to avert the catastrophe, there seems a determination on the part of some to hurry on the destruction of the glorious traditions of the country in its loyalty to the Church. At their fitting time we shall impart such instructions to the clergy and the faithful, as the events may make necessary. In the meantime I would urge Your Eminence to cause that, in your diocese, fitting prayer should be continuously offered, that our dear Lord would succor you and us, in this hour of need, and of danger to your country and to our Holy Religion. In the hope that this message of our sending may be well received by the Faithful,—with the loyalty which has ever characterized the sons of France, and that God may vouchsafe to *exaucise* the earnest prayer of ourselves for you, we send to you, our son, our Apostolic benediction. PIO PAPA X."

It is said that, at Rome, this message of the Pope has been much criticized by even Roman Catholic papers, which *per contra* has caused an expression of approval and sympathy on the part of those of the other side. On the surface, nothing could seem to be more simple and clear, as well as inoffensive.

Apropos of a certain feeling that exists regarding the position of Church affairs in France, according to Correspondents of Church papers, some sympathy is expressed in England. The following appeared in the Manchester *Guardian* a short time ago:

"There is a movement on foot among some English clergymen to send an address of sympathy to the Archbishop of Paris and the clergy generally in their present troubles with the state. . . . The movement recalls the days of the French Revolution, when Anglicans (Hannah Moore excepted) raised a subscription for, and otherwise assisted the Emigrant Priests. But indeed High Anglicans have always had a sympathy with the Gallican Church since the days when Bossuet corresponded with Bishop Bull, and a French Synod thanked the Bishop for his defence of the Nicene Creed. Later on the men of the Oxford movement were entirely on the same side, as witness Newman's horror at the sight of the Tri-color and Neale's once popular story of *Duchenier or the Revolt of La Vendee*, perhaps one of the bitterest attacks on the French Revolution ever written."

I have quoted this nearly in full, because the writer has associated the name of the chaplain of St. George's especially with the matter,

A good deal of correspondence had for weeks been exchanged in both the *Church Times* and the *Guardian* on the subject. But nothing was done. I therefore drafted a short sympathetic letter, which might be used privately by any English priest so disposed, and forwarded to the *Archveche*. Some have, I know, taken advantage of this in England. As possibly in America there may be those who would like to make some similar expression, if a suitable form were in their hands, I venture to append the letter in question and through your columns place it at their disposition. It appeared in the *Church Times* of October 20th:

"A son Eminence Le Cardinal l'Archevéque de Paris, L'Archeveché, Paris.

"MONSEIGNEUR:—Dans les malheureuses epreuves que traverse l'eglise de France, au milieu de la persecution, qui frappe les nombreuses congregations et ordres religieux de ce pays—persecution qui menace de s'étendre à tous les membres de Votre Eglise—je me permets d'adresser à Votre Eminence ces mots en temoignage de sympathie et comme hommage de profond respect.

"Je prierais V. E. de les accepter de la part d'un simple prêtre

Anglican et Catholique, qui ne cesse jamais de prier pour 'tous ceux qui sont en necessité et en tribulation,' et qui aime à esperer que le futur rapprochement des Eglises de Jesus Christ dans le monde entier reserrera plus fortement les liens de la Charité Chretienne.

"Je prie V. E. d'agreer le hommage de mon respect et de ma vénération. N. M."

TRANSLATION.

"To his Eminence the Cardinal-Archbishop of Paris, The Archéveché, Paris.

"MONSEIGNEUR:—In the trying circumstances in which the Church of France finds itself placed at the present moment, by a persecution which has affected numberless congregations of religious orders—a persecution that bids fair to extend itself to all members of your Church—I venture to address to your Eminence these few words, as evidence of my deep respect, and as an expression of sympathy in the passing trial.

"I would ask 'V. E.' to accept them as a mark of this esteem and sympathy on the part of a simple Anglican and Catholic priest, who never ceases to pray for all those who are 'in necessity and tribulation'—of one who dearly cherishes the hope that the future 'rapprochement' of the Churches of Jesus Christ throughout the whole world will bind all men more closely in the bonds of Christian charity and love.

"Asking your Eminence to accept my every expression of deep respect, I venture to remain, and sign myself, N. M."

The *Church Times,* in a carefully thought-out article on the subject, giving some historical instances of the expression of such sympathy between the two countries, thus sums up the question of its permissiveness and desirability:

"Without expressing any approval, then, of this, that, or the other piece of tactics adopted by the Catholics of France, and while considering that patient continuance in well-doing was, and is, the truest attitude of a persecuted Church, it is permissible to deprecate any churlish refusal of our warm sympathy with that Church in its distress.

"The tender of such sympathy would probably discourage, rather than encourage, anything in the nature of aggression or ingratitude, and might uncongeal those currents which were beginning to set in the direction of ecclesiastical unity till they were frozen over by icy and alien winds. Let us not be pharisaically insular."

Some question has been raised, as to whether the Archbishop would receive such expressions from Anglican priests with "courtesy" and satisfaction. I have a letter this morning from one who has addressed himself in this manner to the Cardinal. He received in return a courteous reply and the Archbishop's benediction.

BELGIUM.

The example set in France, at Paris, of raising a Basilisk on some dominating height, which should represent the national effort of religious and Catholic feeling, is about to have its counterpart at Brussels. That which the elevation of Monmartre is to the ville Lumiere, the plateau of Koekelberg is to become to the capital of Belgium. On it is shortly to rise, *La Basilique du Van national belge.* Last Friday the first stone of this building was solemnly laid by King Leopold II. The PP. Oblats de Marie, the Cardinal Primate of Belgium, and the Papal Nuncio, were with the king the principal actors in the rather impressive scene which took place on the occasion. In his allocution addressed to his Majesty, the Cardinal Primate pointed out and emphasized the deep signification of the ceremony of the day. "The benediction and laying of the first stone," his Eminence maintained, "would be a worthily crowning act to the national *fetes* that had just been held in the country, and would moreover convince all men of the renewed cordiality and unity that existed between the Church, Religion, and the faithful Catholics of Belgium."

GEORGE WASHINGTON.

THIS IS the great business and meaning of our life on earth: that we should more and more yield up our hearts to God's great grace of love; that we should let it enter ever more fully and more freely into us, so that it may even fill our whole heart and life. We must day after day be driving back, in His strength, the sin that doth so easily beset us, and the selfishness that sin has fastened in our hearts; and then His love will day by day increase in us. Prayer will win and keep it; work will strengthen and exercise it; the Bible will teach us how to know and prize it, how to praise God for it; the Holy Eucharist will ever renew and quicken its power in our hearts. And so (blessed be God!), love and joy and peace will grow in us, beyond all that we can ask or think; and He will forgive us, for love's sake, all the failures, all the faults in whatever work He has given us to do; and will bring us at last into the fulness of that life which even here He has suffered us to know; into that one Eternal Home, where Love is perfect, and unwearied, and unending; and where nothing ever can part us from one another or from Him.—*Francis Paget.*

"COLONIAL CLERGY ACT" OF ENGLAND.

BY THE REV. JAMES SIMPSON, SECRETARY OF THE JOINT COMMITTEE OF THE CANADIAN GENERAL SYNOD ON THE COLONIAL CLERGY ACT.

AS the report of the Joint Committee of the General Synod of the Canadian Church, on the Colonial Clergy Act, contains matter of great importance to all clergy having Colonial or American Orders, your readers will perhaps be interested in a fuller account of it than has yet appeared in the reports of the General Synod's work.

This Committee was appointed in the Session of 1902, to petition His Grace, the Archbishop of Canterbury, for a removal of the restrictions imposed upon Colonial Clergy, when applying for license to officiate in England.

The Act itself was not objected to, for it was held that the Church in England was justified in adopting every reasonable precaution to prevent improper or unauthorized persons from obtaining employment as clergymen; but the Committee asked that a distinction should be made between Colonial Clergy on temporary leave of absence, and those seeking permanent work in the mother country. It seemed unnecessary that the former before receiving permission to officiate should be asked:

(8) State briefly what schools, or where and in what way you received your education before Ordination; Degree and University.

(9) Had you resided or entered as a student at any Theological College?

(11) Had you applied previously for Ordination in any other Diocese?

(12) If so, on what grounds was your application not accepted?

(14) Did your Ordination examination include:—The Greek Testament? What portions? The Latin language? What books?

And to be required to give the:—

(16) Names and addresses of three clergymen (or laymen of position) to whom the applicant is personally known, "and to whom the Archbishop may write privately about him" when they have already presented recommendatory letters from their own Diocesan.

The Archbishop of Canterbury has given the matter a great deal of careful consideration for more than two years, and the Committee was able to report to the General Synod last month the following results:

The particulars to be furnished by clergymen applying for license under the Colonial Clergy Act are now divided into two parts. Clergy on temporary leave of absence are only required to give Name, Address, Age, Date and Place of Ordination, Reasons for, and length of absence; description of recommendatory letters. Appended to this form is this statement:

"The following questions are so ordered as to make the document suitable for preservation as a record for reference, and it will not be supposed that the request for answers to them necessarily implies any doubt as to the qualifications of those to whom the paper is sent, or any slight upon the standard or arrangements for Ordination in the British Colonies or in the United States. It is of the greatest convenience to the Archbishop to have the documents uniform in all cases, and experience shows that all the circumstances and conditions differ considerably in various parts of the world."

Clergy applying for permanent work in England, must in addition answer the questions regarding scholarships, etc., which is a reasonable demand.

Question 16, given above, requiring the names of three clergymen or laymen of position, etc., has been struck out altogether. The Archbishops of Canterbury and York have also sent a circular letter to all Colonial Metropolitans explaining these changes, and assuring them that "it would be quite erroneous to suppose that the almost severe tenor of statute law, and especially of statute law which is now in some respects out-of-date, represents appropriately the attitude which the Archbishops and Bishops in the two Provinces of England proper, desire to adopt in regard to the interchange of mutual service between the clergy of the Anglican Church in different parts of the world."

The matter is therefore brought to a satisfactory issue, and it is hoped that the irritation manifested by Colonial clergy towards the former regulations will disappear under the less exacting requirements of the present arrangement.

DUTIES retire evermore from the observation of those who slight them.—*Sarah W. Stephen.*

NEW YORK PARISH CLUBS AFFILIATE.

Federation of Church Clubs is Formed.

WORK OF ST. JOHN'S GUILD.

The Living Church News Bureau,
New York, November 20, 1905.

THE Federation of Church Clubs of the City of New York is a bringing together of the men's organizations in Manhattan parishes. It has been effected during the past year, chiefly from parochial clubs that have been in existence for years. The Federation carries the social side of the clubs, but it does more than that. It aims to affect public opinion in favor of civic righteousness. The first general meeting of the Federation was held in Cooper Union, wherein many important projects have been started, last Thursday evening. Every seat had an occupant, and there was marked enthusiasm. Bishop Greer and the Rev. M. K. Bailey said the prayers and a litany. These were new and were authorized by the Bishop Coadjutor, and used for the first time in public. One prayer is for the Nation, a second for the City, a third for the Federation, and there is a litany for Society.

The decorations of the famous Union were the flags, all of silk, that are to adorn the American section of the Peace Palace at The Hague. The president of the Federation, the Rev. Dr. Henry Mottet, presided, and the speakers were Dr. E. R. L. Gould, Mr. Lawson Purdy, and Mr. Jacob A. Riis. A letter was read from Mr. Edward M. Shepard, and Bishop Greer made the concluding remarks. The Union contained a large proportion of the clergy of Manhattan, with some from the Bronx, and there were a few ladies. The audience was unusual, as a Church gathering, in that men so largely outnumbered women. All speakers referred more or less directly to financial revelations of recent date, to the election just held, and to the part the Church must take in public affairs. Every assertion that the Church should concern itself with everything that touches mankind was warmly applauded. Mr. Riis described tenements, Dr. Gould mentioned the laboring man, and Mr. Purdy talked about property. All pointed out the need for the teachings of Jesus Christ, and all had the sympathy of the audience. The purpose is to make the men of the parishes not only better acquainted, but combined, to make them a greater power for right living.

In part, Mr. Purdy said:

"For many years Church people thought that the Church had nothing to do with "Social Problems." They said that it was the mission of the Church to preach the gospel and the gospel only, and that the pulpit was no place for politics. In these days sentiment has greatly changed, and from many pulpits our duties as citizens are expounded, and not infrequently we are advised that some political party or candidate for office stands for righteousness and that all good citizens should support the party or vote for the candidate.

"The laws of God that govern the world of men are part of the gospel, part of the good news that this world is wide enough and rich enough for all mankind. If the Church preaches this gospel there will be wrath in the hearts of some who sit in high places and heap to themselves riches they have not earned, and of some who have the wish without the power. But those who have a sense, however vague, of social wrong, will flock to hear the message.

"There are two kinds of Social Problems: those which depend primarily upon anarchistic methods for their solution, and those which must be solved by society acting through organized government. The two, however, must act and react upon each other.

"The attitude of the Church toward Social Problems must be this: The Church must say to each one of us: "Thou art the man."

"We cannot all have expert knowledge of all questions. Indeed only a few can know a great deal about even one function of government; but we can all hold fast to the Church's principle of equality and brotherhood and test all questions by that principle."

ST. JOHN'S GUILD.

At the annual meeting of St. John's Guild, held last week, reports were made showing that the work of the Guild in the past year greatly exceeded that of previous like periods, and that finances are in a much more satisfactory condition than at the beginning of the year, a debt of $25,000 having been paid off, with a balance of nearly $4,000 in hand. Total receipts for the year were $88,000. During the summer season 35,661 mothers and children were carried and cared for on the society's Floating Hospital. Two thousand five hundred and twenty-one patients had been admitted and treated at the Seaside Hospital.

THROUGH His will, loved and done, lies the path to His love.—*Andrew Murray.*

INTERCHURCH CONFERENCE ON FEDERATION.

THE Interchurch Conference on Federation began its sessions on Wednesday evening of last week, and adjourned on Saturday at noon, to re-convene on Monday morning,. Just before adjournment on Saturday there was presented by the Business Committee, after the Conference had requested it to do so, a plan of Federation, which, when read, was greeted with the hearty applause of the delegates. Discussion of the plan is made the order for Monday morning, and action on it will probably be taken during that day.

Bishop Whitaker presided at Saturday morning's session, and during a discussion which preceded the offering of the plan of Federation, he explained the attitude of the delegates of the Episcopal Church. These are nine in number, three Bishops, three presbyters, and three laymen, and were appointed by the Commission on Christian Unity. Bishop Whitaker said that they had met and had resolved to vote as individuals in any matters that come before the Conference, for the reason that they have no authority to bind the Commission or the General Convention to any action which they may individually approve. This was not to be understood, the Bishop said, as implying any lack of sympathy with the purposes of the Conference on the part of the Church represented by him. To prove this he read a brief record of the several acts of the General Convention during the last twenty-five years looking toward closer coöperation of the Christian bodies.

The plan of Federation, as presented by the Business Committee, is preceded by this statement:

"WHEREAS, In the providence of God, the time has come when it seems fitting, more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Lord and Saviour, and to promote the spirit of fellowship, service, and cooperation among them, the delegates to the Inter-Church Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval."

The Plan, in brief, provides for a Federal Council of the Churches of Christ in America. The objects of this Council are thus expressed:

"I. To express the fellowship and catholic unity of the Christian Church.

"II. To bring the Christian bodies of America into harmonious service for Christ and the world.

"III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.

"IV. To secure a large combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

"V. To asist in the organization of local branches of this Federal Council to promote its aims in their communities."

It is provided that all the religious bodies represented in the Inter-Church Conference shall be entitled to representation in the Federal Council, and that other bodies may be admitted, should it be organized, by a two-thirds vote of the constituent bodies.

The Federal Council is to have no authority over its constituent bodies, its province being limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils, and individual Christians. It is to have no authority to draw up a common creed, or form of government, or form of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

Members of the Federal Council are to be appointed on the basis of four members for each Christian body represented, and one additional member for every 50,000 communicants. Officers of the Council are to be a President, one Vice-President from each body represented, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Executive Committee, the latter to consist of seven clergymen and seven laymen and all officers except the vice-presidents.

It is provided in the plan that the first meeting of the Federal Council shall be held in 1908 and that it shall meet thereafter every four years. The year named will give opportunity for the national judicatory of every religious body to act on the matter before the first meeting. It is provided that the plan of federation shall become operative when two-thirds of the bodies shall have approved it, and the Executive Committee of the National Federation of Churches and Christian Workers is empowered to make arrangements for and to call the first meeting of the Federal Council after the plan shall have been

thus approved. It was this committee which called the present Conference.

It has been remarked throughout the meetings thus far held of the Conference, that the delegates, coming as they do from all sections of this country, and representing almost thirty religious bodies, have seemed from the outset to be in perfect accord as to the need of some organized form of coöperation. No one, so far as is known, has even suggested a *union* of Christian bodies, and many speakers have declared their belief that any form of organic union would be impossible at this time, even if it were desirable.

The Conference has had eight sessions up to the present writing, most of the time having been taken up with stated addresses on topics closely related to the purpose of the gathering. There have been many notable utterances, and one speaker whose address has been referred to by many in terms of the loudest praise was Bishop McVickar. Bishop Doane of Albany carried the great audience to enthusiasm at an evening session by his ringing words on the preservation of the family life and his denunciation of divorce and its kindred evils, and Dean Hodges of Cambridge also made a notable address, his topic being "The Theological Seminary and Modern Life."

PAID DEPARTMENT SECRETARIES FOR MISSIONS.

Important Change in Missionary Organization.

GENERAL WORK, AS REPORTED TO THE BOARD OF MISSIONS.

AN important step was taken by the Board of Missions at its November meeting, in authorizing the appointment of three Department Secretaries on salaries, to be elective by the Board upon the nomination of the General Secretary. For the fifth and sixth departments—Ohio to Colorado and south to the Ohio River, Missouri and Kansas—the Rev. R. W. Clark, D.D., of Detroit was chosen; for the fourth and eighth departments—the South from South Carolina through Gulf states—the Rev. James G. Glass of Anniston, Ala.; for the seventh department—west of the Rockies—the Rev. John A. Emery of San Francisco. The salary for Depts. 4 and 8 was placed at $2,000; for Depts. 5 and 6, $3,000; and for Dept. 7, $2,500, and in each case an additional $1,000 for travelling expenses.

FINANCIAL CONDITION.

The treasurer reported that the contributions to November 1st towards the appropriations amounted to $37,278, and showed a gain of $6,525 over last year to same date. Particularizing, he said that the gain showed: from parish offerings, $4,000; from individual contributions, $2,654; from Sunday Schools, $281; while there had been a small decrease by reason of delayed interest, etc. He added that he thought this a remarkably good showing in view of the fact that last year we had in all the collections at the time of the General Convention.

EDUCATIONAL ALLOWANCE.

A rather important advance step was taken when, on the recommendation of the Advisory committee, who had had the matter under consideration, a resolution was adopted extending the limit of age of educational allowances in the United States for the daughters of foreign missionaries three years, so that boys and girls alike could be beneficiaries until they arrived at the age of twenty-one years.

PORTO RICO.

With much joy Bishop Van Buren announced that he had more than completed the Porto Rican Equipment Fund, and stated that he was now organizing a Porto Rico Church Aid Society and was asking for this the coöperation of the clergy and lay people; he having appointed Miss Eunice W. Barney of New Haven as his attorney to endorse and collect drafts, etc. He further said that the Ponce Hospital fund had reached $10,000 and that four acres of land had been purchased for $2,000.

HONOLULU.

Bishop Restarick has opened a school on the Cathedral grounds, the fourth in number; this one for work among the Koreans, which movement was forced upon him by the continued appeals of that people, who came to him with the words, "We want to be taught about God. Will you teach us?" The Vice-Minister of Foreign Affairs of Korea, passing through recently, addressed a large meeting of his people in the Honolulu Cathedral schoolroom, and publicly thanked the Bishop for his efforts. The Bishop needs $600 to aid him in maintaining this Korean work. $3,000 recently raised in Honolulu was used for the purchase of $6,000 worth of additional property near the Cathedral. The remainder, $3,000, is carried as a debt. It is easily worth $10,000. Business men consider it the most advantageous purchase that the Bishop has made. The new purchase includes two houses, of which the Bishop will occupy one and the heads of the Iolani School the other. He has also opened a new chapel for seamen; the need for which was very evident, and has an assurance from a friend that he will bear the major part of the expenses of vacation houses in which the members of the staff may take some rest in the summer.

MEXICO.

The Bishop of Mexico writes insistently of the need of more money for the carrying on of the native work, which is dependent upon designated contributions almost entirely. He has received for it only $276 for the two months last past, and his liabilities on the first instant, in addition to that, were $900. He begs that offerings marked "for Mexico," which have been applied as heretofore for that work may be speedily made as he looks with apprehension on the fate of the native work otherwise. It has been established in this office that the words "for Mexico" shall signify, as heretofore, that the money is intended for the native work.

CHINA.

It was announced to the Board, with great satisfaction, that the amount for the Bishop Ingle Memorial addition had been more than made up and a letter came at the same time from Bishop Roots, asking that whatever was in hand might be remitted immediately, as they needed the money for building operations which they were forced to undertake in connection with Boone College. The treasurer was directed to remit promptly all moneys received up to the date of such remittance.

JAPAN.

Bishop Partridge wrote that on October 2nd he closed the purchase of the lot for Bishop Williams' church in Kyoto. The Mission is expecting to pay for this plot with specials. The cost of the land, with fees, etc., was $5,630.25, for which a contribution of $1,000 has been made. Bishop Partridge was most anxious that Bishop Williams might see carried out his plan of building a large church in Kyoto, he himself having received money enough to build the edifice. An unusual opportunity offered itself for him to buy this piece of ground in the centre of the city, which was extremely desirable for the purpose. He had to avail himself of this offer immediately as it represented the property of a family whom the circumstances of the war compelled to sell.

SEVERAL RESOLUTIONS.

The General Secretary, by resolution, was instructed to convey to the Presbyterian Board of Foreign Missions sincere sympathy in the loss sustained by the Christian Church through the recent murder of five of their missionaries at Lien Chow, China. The General Secretary was also congratulated on his election to the episcopate, and a committee was appointed to confer with him on the subject.

CHARGE TO BROOKLYN JURY ON THE MEANING OF DIVORCE.

A FEW weeks ago Justice Gaynor, of Brooklyn, delivered a remarkable charge to the jury in the divorce case of Wm. F. Powers against his wife. During the examination of the jurors each man was asked as to whether he had any prejudice against divorce. Their opinions were also asked on the sacramental character of matrimony. At the close of the trial, Justice Gaynor informed the jury that their duty to the state had nothing whatever to do with the religious or sacramental view of the question:

"Something has been said here about prejudice against divorce," said Justice Gaynor, "and about the matrimonial bond, and you have been examined in that particular to some extent before being accepted as jurors.

"I charge you gentlemen that so far as concerns any religious or sacramental or church bond existing between these people, we have nothing whatever to do with it.

"If these people are bound by a sacrament or any religious or Church bond you and I are not seeking to sever that obligation. When we are through with this case that obligation is left untouched. We do nothing whatever to it.

"If there is a bond of matrimony between these people which, according to their Church law, cannot be severed until death severs it, we leave that bond scrupulously alone.

"If you decide for divorce in this case remember you only cut the knot tied about the parties by the state's law, but you absolutely do not touch the sacramental bond which states that persons are married 'till death do us part.'

"They are just as much bound by it after we get through with them as they were before. We do not sever it, we do not break it, and that is something that it seems to me is very often misunderstood."

IF I WERE annihilated this moment, I should bless God for having been allowed to live. Far more, if I were to have to toil and suffer in this sorrowful but glorious earth-life through unnumbered ages, and the sorrow and suffering continued to bring the living life with it that it has brought, I would gladly accept sorrow and suffering here on earth. How much more, then when I expect, and am sure, that a very few years more will place me with these precious life-powers in a world fitted for highest life, with life intensified, and all the pure great life of ages gathered there, besides those whom I have dearly loved.—*Edward Thring.*

DR. WEBB ELECTED IN MILWAUKEE.

AT the adjourned meeting of the Diocesan Council, held in the Cathedral on Tuesday of the present week, the choice of the Rev. William Walter Webb, D.D., to be Bishop Coadjutor of the Diocese, was made with substantial unanimity. Dr. Webb is at the present time president of Nashotah House, and also president of the Standing Committee of the Diocese, an examining chaplain, and has been deputy to several General Conventions.

The election was made necessary, in the serious illness of the Bishop, by the declination of Dean Matthews who was chosen by the council in September. At the former election the clergy had voted for Dr. Webb and the laity for the Rev. H. D. Robinson, D.D., on many ballots, the election of Dean Matthews at the close being the result of mutual agreement between the friends of both. After Mr. Matthews' declination had been received, Dr. Robinson publicly announced that his name must not be used at the next election. There was for a time danger

REV. W. W. WEBB, D.D.

that factions would again be developed within the diocese, but the imminent need for united action at length impressed itself upon all. Dr. Robinson addressed personal letters to a number of delegates asking them to support Dr. Webb, and a conference of clergy and lay deputies in the see city, after thorough canvassing of the situation, determined to support him. There was therefore, at the election, no organized and little personal opposition.

THE BISHOP'S ADDRESS.

The Bishop had returned to Milwaukee after a few weeks spent in treatment at Watkins, N. Y. He was not able to be present at the Council, but sent the following address to be read:

"My dear Brethren of the Clergy and of the Laity:—

"(I.) We meet to-day in pursuance of our call for an adjourned meeting of the Fifty-ninth Annual Council. We all regret the circumstances which make this adjourned meeting necessary. Looking at it in a purely natural way, we all wonder why we did not close the matter of the Coadjutor then and there between the two excellent names then before this body—names so excellent in every particular, and so well-fitting, that we all saw it was difficult to choose between the two. It was quite difficult for me to determine which of these two brethren (both my revered and close friends) would suit the diocese the better. Looking back upon it from this standpoint, and all of us having well-nigh this same opinion, I quite wonder why we did not then fall back upon one of the innocent sports of our childhood days and thus settle the matter—that is, by drawing one of two straws and then all running quickly after the lucky straw. But, anyway, we fell back upon an unknown quantity and that choice for a while seemed to make us all happy. But you will recall I sounded then a note of warning, and told you that I thought I saw reasons why Dean Matthews might not accept. I am no great prophet, nor do I pretend to be. Dean Matthews speedily saw reasons why he could not accept our summons to be the Coadjutor of this Diocese. Hence we come to this adjourned meeting; and this election of a Coadjutor—which I trust may be a speedy one and one without further disappointments—is the main and immediate matter for your present action. May God guide us all in our choice, and may it indeed be His will and His will only which we now seek to accomplish.

"(II.) As a second matter for consideration, which I only suggest, and which you may see fit not to act upon at present, is this: We never know the weaknesses of our Constitutions and Canons until we try them. Then certain weaknesses are apt to appear; and, when I find them out, I always make bold to tell you of them. In this matter of the election of a Bishop Coadjutor, the Constitutions prescribe that it can only be done at an Annual Meeting of the Council. No special meeting is sufficient for this purpose. It seems to me here is an error which might be remedied. You can call a special meeting for the election of a Bishop of the diocese, but not for the election of a Coadjutor. I should put them both, by constitutional provision, on the same plane. Once again (and for this mistake I am personally responsible, because this insertion was made at my request at the last revision of the Constitutions and Canons) the Constitutions require that a special council for the election of a Bishop of the Diocese shall be summoned within three weeks after the interment of the previous Bishop, by call of the Standing Committee of the diocese. My object then was to prevent too long an interregnum between the death of one Bishop and the entrance of the new Bishop upon his duties. It sometimes has run to six months and more, making a bad lapse, wherein much harm has resulted in a lack of proper episcopal supervision in the diocese and over all its manifold degrees of work. It now seems to me that in running from one extreme I quite ran into another, and that a three weeks' interval is wrong because it is far too little. As both of these proposed changes will be constitutional changes, they both will require the action of two successive Councils. If these matters are both referred to our present Committee on Canons, and you could take one action at this present session, you would thus save a whole year, and be ready for final action at the Council of 1906.

"(III.) I am prone to urge your conciliar action in an issue lately forced upon us and wherein I think we should speak strongly, temperately, but at once. The Russo-Greek Archbishop resident in New York City has lately ordained to the Priesthood of the Holy Orthodox Eastern Church a man once a priest in good standing in our American Church, but now deposed and degraded, and that for ample cause. We have been urgent in this diocese in always seeking to promote Christian Unity amongst the scattered branches of Christ's Church Militant on the earth below. We have been specially active in this matter toward the Russo-Greek Church in general and toward Archbishop Tikhon in particular. Nashotah conferred upon him an honorary degree of Doctor in Divinity at its last annual Commencement. This was done but as another token of amity, fraternity, and good-will between the Churches. But here is a direct affront thrown at us, and despite our several official protests. If it meets your minds, I would like a protest filed at this Council, expressing the opinion of the Diocese of Milwaukee, and stating how deeply we feel grieved at this uncalled-for, and discourteous, and sacrilegious act of ecclesiastical intrusion on the part of our brother in Christ.

"(IV.) Another suggestion which you might consider in your deliberations to-day—and I am done. Our American people as a whole have been startled and shamed at the recent revelations made in New York City upon the official investigation of certain Insurance and Trust Companies, mighty in their strength and powerful in their social influence. It was a matter of pleasure to me to note that at the last meeting of the New York Diocesan Convention, held in September, in New York City, vigorous attention was sought to be directed to this evil by an esteemed presbyter of that diocese, hoping thus to show the community that this Church stands strong on all moral issues, and repudiates with horror all such unrighteous deeds, even though sometimes done by so-called prominent Churchmen. It was a matter of shame to me to observe how this honest attempt to express Gospel Truth before the community was at once snubbed out of sight by the ecclesiastical authority of that diocese, under the specious plea of wielding a kind paternal influence. Brethren—these things ought not to be. Either let us speak out strongly on all moral issues or let us confess ourselves as full of moral cowardice before the people. Personally, I do not see how any Prelate in the Church can with his pen or tongue suspend the daily operations of the Eighth Commandment of the Moral Law. I should be very glad if this Council would reiterate the same expressions of those resolutions sought to be passed at the late New York Convention, and make them our own, giving due credit, of course, to the reverend author in the Diocese of New York who brought them forward.

"V. Since our last meeting here, a great calamity has fallen upon St. John's Military Academy at Delafield, a well-known Church School in this diocese—in the total loss of their large administration building—and the calamity comes at a most unfortunate time, at the

[*Continued on Page* 154.]

DEAN WILLIAMS ELECTED BISHOP OF MICHIGAN.

AT its annual Convention, held at Detroit last week, the Diocese of Michigan elected as Bishop the Very Rev. Charles D. Williams, D.D., Dean of Trinity Cathedral, Cleveland. Dr. Williams was elected on the second ballot.

The function was held at Christ Church, Detroit. The Rev. Dr. John McCarroll was chosen president. The candidates presented were the Rev. Dr. Maxon, rector of Christ Church, and Dean Williams. The former was nominated by Mr. Otto Kirchner and seconded by the Rev. F. C. O'Meara. Dean Williams' name was presented by the Rev. John Mockridge. His father, the Rev. Dr. Charles H. Mockridge, urged the danger incurred in going outside the diocese for a Bishop. Dr. Clark of St. Paul's read a letter from a Cleveland friend stating that, though Dean Williams was a pronounced Broad Churchman, he was "quite orthodox" and "not a rationalist who denies in any way the supernatural." Others who spoke in favor of the Dean were the Rev. R. E. Macduff, Rev. D. W. Thornberry, and Rev. Henry Tatlock, while Rev. Dr. Powers spoke for Dr. Maxon.

The election was accomplished on the second ballot, which stood as follows:

Roll call. Total vote—Clergy 63, Lay 106.
Necessary to choice—Clergy 32, Lay 54.
Which resulted as follows:

	CLERGY.	LAY.
Rev. Charles D. Williams, D.D., Dean of Trinity Cathedral, Cleveland, Ohio	39	80
Rev. Wm. D. Maxon, D.D., Rector of Christ Church, Detroit, Mich.	12	15
Rev. W. F. Faber, D.D., Rector of St. John's Church, Detroit, Mich.	3	
Rev. John McCarroll, M.D., Rector of Grace Church, Detroit, Mich.	1	
Rev. Wm. S. Sayres, D.D., General Missionary of the Diocese	3	5
Rev. C. H. I. Channer, Rector of Christ Church, Adrian, Mich.	1	2
Rev. J. C. Roper, General Seminary, New York City	3	2
Rev. C. J. F. Wrigley	1	2

The members of the notification committee are as follows: Rev. John McCarroll, M.D., rector of Grace Church, Detroit, chairman; Rev. Stephen W. Frisbie, rector of St. James' Church, Detroit, secretary of the diocese; Rev. John Mockridge, rector of St. Andrew's Memorial Church, Detroit; Rev. Henry Tatlock, Ann Arbor; Henry D. Baldwin, Theodore H. Eaton, of Detroit; Thomas Cranage, Bay City; and Samuel Post, Ypsilanti.

The committee expected to go to Cleveland Tuesday afternoon and to make the formal call upon the Bishop-elect on Wednesday.

THE BISHOP-ELECT.

The Bishop-elect, the Very Rev. Charles D. Williams, D.D., is a graduate of Kenyon College, where he took the degree of A.B. in 1880, receiving in 1894 that of A.M. and in 1898 that of D.D. He was ordained deacon in 1883 by Bishop Bedell, and served his diaconate as assistant at Trinity Church, Columbus, Ohio. Advanced to the priesthood in 1884, he assumed charge of churches at Fernbank and Riverside, suburbs of Cincinnati, which charges he held until 1889. He then became rector of St. Paul's Church, Steubenville, Ohio, and in 1893 entered upon his present post as Dean of Trinity Cathedral, Cleveland. His whole ministry to the present time has therefore been passed in the state of Ohio. Dr. Williams is a member of the Standing Committee, and was a deputy from Ohio to the last General Convention.

BISHOP DOANE'S ADDRESS.

THE Albany Diocesan Council is in session during the present week. The Bishop's address was given on Tuesday. He explained that the detail of diocesan work had been performed during the year by the Bishop Coadjutor. He congratulated the Canadian Church on the passage of its excellent canon forbidding the remarriage of divorced persons. He considered at some length the evils resulting from the incessant changes among the clergy and our unhappy methods of filling parochial vacancies. He believed that better than "parish hunting or parson hunting" is frank consultation with the Bishop on the part of the authorities of vacant parishes. He wished the diocese might have a better record in its relation to general missionary work. After that, he spoke as follows:

"I cannot say my last words this morning without an exhortation to you, my well beloved, to consider the conditions with which we are confronted in America to-day, as teachers and holders of the doctrine and the ethics of our most holy religion. It is a time of strange unrest and great upheaval. I do not consider that it is the duty of the clergy and laity assembled in diocesan Conventions to deal by resolution with either the morals or the manners of the time, but I do believe that it is the duty of the teachers to uphold, and of the laymen of the Church to illustrate, the higher and the truer standards in both these things. Morals and manners are more nearly related than we often think. The old Greek word contained them both; and they both need mending sadly: manners, to put down the irreverence, the disrespect, the flippancy, the vulgarity, the coarseness which are spreading a contagion of rude and reckless disregard of authority, of age, of official place, of womanhood, of manhood, of childhood; and morals, to preach and teach the responsibility of trusts, the obligation of conscience in corporations, because they are made up of individuals, each one of whom is accountable for every corporate transaction, and the necessity of recognizing the bounden duty of every citizen to serve the State with a clean ballot, an honest administration of office, and a disinterested impersonality of judgment and of action. Cleaning sewers is unsavory work, but it makes for health in the long run. And in spite of the headlines of newspaper sensationalism and the temporary one-sidedness which shields the taker of a bribe or the coward who can be influenced by blackmail, under the sweeping exposure of the briber or the blackmailer, I believe the ventilation of the wrong doings in public service is an indication of a higher standard of official integrity and a sounder state of public opinion. Nothing is more dangerous and deadly than concealed wrong. The bold and constant insistence upon the ethics of the Gospel as binding upon the conscience of every Christian man, rather than political diatribes or personal denunciation, is the duty of the preacher of the Gospel to-day.

"So, and along subtler and more dangerous lines, I am sure that we need, in season and out of season, to be not only preachers of righteousness but teachers of the truth. How far the tendency to disparage the certainty and the sanctity of God's revelation may be accountable for the loose and low standards of to-day I do not venture to say; but you must be aware of the widespread tendency, not so much on the part of the real students as on the part of those who seize upon their incomplete conclusions with a sort of ghoulish eagerness to question first this, then that, and then the other of the canonical books of Scripture; to deny and discredit first this, and then another of the doctrines of the Catholic Church, until there seems no anchorage left of safety or of certainty anywhere. You and I are at least committed to some distinct and definite positions. You and I approach all questions about the Holy Scriptures and the Creeds from the standpoint of an obligation deliberately chosen and publicly avowed. It is due to the clearness of our own convictions, and to the positiveness of our own belief that we should freely welcome all honest and really critical study, searching to the very core the texts of Scripture, the statements of the Creeds, and the claim of the Church. The man sure of his lineal descent and of his rightful ownership of his possessions never shrinks from a searching of titles or an examination of the family tree, but his own assurance is unshaken while the investigation goes on, because he knows what the conclusion will be when the whole truth is known. The impatience of authority to-day, the self-assertion of individualism in thought, the disregard of accepted facts are dangerous symptoms. We have had given to each one of us not only our intelligence with its power of reasoning, but also our gift of faith with its power of believing. There is no contradiction between religion and science, the things that we *believe* and the things that we *know;* because they are on different planes and deal with different things; but science depends upon testimony and bows to the authority of specialists and experts and so is really using faith; and religion reasons about testimony, whether it is trustworthy or not, about facts, whether they are historical or not, about language, whether it conveys its intended impression or not. So they are really playing into each other's hands and weaving in and out the web and woof of positive convictions. The author of Revelation, the founder of the Church is the same God who has given to each of us power to reason and to believe. The three things belong together, and cannot in the long run and in the last analysis contradict each other. Let us hold closely to the threefold cord. Let us avoid and disavow the imperfect one-sidedness of abject subordination to the letter of the Scriptures, or of abject subjection to the dicta of any one part or any one century of the Church; but let us avoid also the extreme conceit of individualism which sets the private judgment of one man above and against the great revealed verities of the Scripture and the historical witness of the Catholic Church and the great facts of the faith. Bibliolatry, ecclesiolatry, idolatry, the worship of a book, or a body, or of one's self, each is mischievous and wrong. The Bishop of Birmingham, in a sermon preached at St. Mary's, Oxford, not long ago, which is all well worth reading, ends with these sane and sober words, which I am glad to make my own:

"'I have tried to face the question: In an age of change and criticism and new knowledge, what are we to regard as permanent Christianity? What are we to regard as the permanent faith for which we are to contend to death—any 'advance' out of which, to use St. John's phrase, is only advance along a road which separates from God and Christ? I reply, first of all the faith summarized and expressed in the Catholic Creeds—that faith in God and man and man's destiny; in the Incarnation and the person of Christ

and the accompanying miracles, and the eternal, Triune Being of God disclosed in Christ's revelation. Beyond that, I am not now inquiring whether there be anything more of equal value. But that first of all and every part of it. And my reason is, because in a remarkable manner it obeys all those three tests which I may restate in a different order. First, that the whole faith is historically identified in all its parts with historical Christianity. It comes to us with the whole weight of Christian authority. Secondly, this is not bare authority. We discover in the articles thus proposed by authority a most convincing sequence of ideas. It is not a number of isolated dogmas, but one view, coherent and indissoluble. Thirdly, when we approach the historical evidence we find it (at the points material to our present inquiry) cogent in a high degree. It supports and justifies our belief that the facts on which our faith rests really occurred. And if the mind is already furnished with the ideas which render it susceptible to the evidence, or, to put it in other words, if it is free from the hostile prejudices which belong to another set of ideas, it will not fail to find the evidence convincing.'

"I am glad to leave as the last utterance of my address to you this morning the words of the Epistle for the day, 'I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may* approve things that are excellent; that ye may be sincere and without offense until the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.' "

* The Revisers read "prove the things that differ." This is the process. The result is "approve things that are excellent."

QUINCY DIOCESAN SYNOD.

THE twenty-ninth annual Synod of the Diocese of Quincy met in Grace Church, Galesburg, November 15th. Excellent preparations for the entertainment of the delegates were made by the rector, the Rev. Benjamin Evans Diggs, and the Church people of both Grace and St. John's parishes. The Bishop, attended by the Rev. Dr. Leffingwell and the Rev. Francis M. Wilson, celebrated the Holy Eucharist at the opening service. The sermon was preached by the Rev. Granville Hudson Sherwood, the rector of Trinity Church, Rock Island, who took for his text the words: "Where two or three are gathered together in My name, there am I in the midst of them." It was so appropriate and forceful that a request has been made that it be printed.

Although but six months had elapsed since the previous annual Council, owing to the change from May to November, yet the reports showed progress had been made even during the summer period. No parish or mission had been without provision for regular services. There were gratifying results attending the mission work, Jubilee College had been reopened, and clergy and people were all working earnestly and with some measure of success.

The Constitution approved at the last Synod was adopted; some few alterations in the canons were made; a diocesan organization of the Laymen's Forward Movement was effected; all the clergy present bound themselves to marry no divorced persons for whatever reason divorced; the elections were all unanimous; the subscriptions for missions exceed by several hundred dollars those made at any previous Synod; and the Bishop's stipend was materially increased. The chief notes dominating all the proceedings were those of harmony and unanimity.

The Bishop's address contained congratulations upon the excellent schools within the diocese, there being three of good equipment, with a fine body of teachers; a plea for increased interest in the whole subject of missions; a hearty endorsement of the existence and purposes of the Laymen's Forward Movement, a plea for the General Clergy Relief Fund; mention of some encouraging prospects; and a plea that men busy in these prosperous days forget not the place of prayer, the hour of meditation, or the sacrament of life.

On the evening of the first day's session a missionary service was held, at which addresses were made by Prof. Raymond Riordon of Jubilee College, by the Rev. George MacKay, and by the Bishop. In this as in other services, appropriate and well-rendered music was furnished by the excellent parish choir of men and boys. That a real and practical enthusiasm was aroused is evidenced by the increased subscriptions for missions above noted.

Adjourning in the afternoon of the second day, after suitable devotions, the delegates went homeward declaring that it was good to have been there, and promising to come up to the next Synod with reports of progress.

The elections were as follows: Secretary, the Rev. V. H. Webb of Monmouth; Bishop's Secretary, the Rev. Frederick S. Penfold; Treasurer, Mr. T. B. Martin, who begins his twenty-first year in that position. No changes were made in the Board of Missions nor in the Standing Committee, the latter consisting of the Rev. Dr. Leffingwell, Very Rev. W. H. Moore, Rev. Francis M. Wilson, and Messrs. H. A. Williamson, T. B. Martin, and C. E. Chandler.

The committee to forward the interests of the Laymen's Forward Movement consists of Messrs. John S. Talbot of Peoria, M. F. Bailey of Galva, George F. Weaver of Geneseo, Alexander King of Galesburg, John C. Paddock of Peoria, Charles H. Williamson of Quincy, and the Rev. Messrs. H. A. Percival, D.D., C. W. Leffingwell, D.D., and V. H. Webb. An invitation to hold the next Synod in Trinity Church, Rock Island, was accepted.

WILL NOT MARRY DIVORCED PERSONS.

The following resolution was signed by *all the clergy present*, and a copy placed on the minutes of the Synod:

"We, the undersigned clergy of the Diocese of Quincy, in Synod assembled, agree, that we will not solemnize the marriage of any person who has been divorced, during the lifetime of the other party:

"M. Edgar Fawcett,
"C. W. Leffingwell,
"V. H. Webb,
"W. H. Moore,
"Sydney G. Jeffords,
"W. M. Purce,
"Carl A. Nybladh,
"F. H. Burrell,
"Thomas Hines,
"Arthur Gorter,
"Frederick Spies Penfold,
"R. L. Knox,
"Francis M. Wilson,
"R. M. Laurenson,
"Payson Young,
"H. Atwood Percival,
"A. W. Behrends,
"B. E. Diggs,
"G. H. Sherwood,
"Geo. McKay,
"W. A. Gustin."

WOMAN'S AUXILIARY.

The annual meeting of the diocesan branch of the Woman's Auxiliary was held in Galesburg at the time of the Synod. There was a large attendance. The following officers were elected: President, Mrs. W. M. Purce, Osco; Secretary, Mrs. Sophia Zeller, Bartonville; Treasurer, Mrs. F. M. Wilson, Macomb; Vice-Presidents, Mrs. H. P. Chase, Rock Island; Miss Henrietta Miller, Quincy; Miss Josephine Peterson, Galesburg; and Mrs. Henry Law, Henry. Mrs. Behrends of Knoxville was chosen as diocesan secretary.

The time of holding the annual meetings was changed to the spring so that there may be two diocesan gatherings each year. In the coming May, therefore, there will be another meeting of the Woman's Auxiliary. At the same time there will be an important meeting in the interests of the Laymen's Forward Movement, and both will unite in promoting an evening meeting at which representative Churchmen will make addresses on the subject of Missions.

MICHIGAN CITY DIOCESAN COUNCIL.

THE gratifying information was presented to the Diocesan Council, in session last week at the see city, that there had been collected and invested $33,000 on behalf of the fund for the further endowment of the diocese. Seven thousand dollars are still due on this fund but are bearing interest at 5 per cent. The total invested funds for the support of the episcopate now amount to $58,000 with $7,000 yet to be collected. This was told by the Bishop in his address.

At the opening service the sermon was preached by the Rev. Canon Barry of Fond du Lac, who spoke from the text, "He was a good man, and full of the Holy Ghost." The sermon was a forceful presentation of God's "good man," in contrast with the world's idea of goodness, a strong denunciation of the *badness* of much of modern life, and an eloquent appeal to the American Catholic Church to *live* the "good" life of the Son of God and to fight against sin and ungodliness in society.

THE BISHOP'S ADDRESS.

In addition to the report as to the endowment fund already mentioned, the Bishop in his address particularly commended the revived activities of the parish in Ft. Wayne under the leadership of the Rev. E. W. Averill, the strength attained at Marion under its rector, the Rev. Geo. P. Torrence, and the harmony and large numerical and financial growth of the parish at Plymouth, where the most beautiful church in the diocese is now in process of erection under the leadership of the Rev. W. S. Howard.

The Bishop also recommended, now that the diocese is relieved from the support of the episcopate, that we endeavor to raise $2,000 for diocesan mission work, and that we constitute a Missionary Committee of four priests and four laymen to expend this fund for this important work with the counsel and consent of the Bishop. Both these recommendations were adopted and put into force for the coming year. The Bishop also strongly commended the Layman's Forward Movement and the Thank Offering to be presented by the men at the next General Convention, and committees were later appointed by the Council to render these suggestions effective. It was unanimously voted that the Bishop's stipend be now placed at $3,000, which is made feasible by the success of the endowment fund.

Diocesan officials were generally reëlected, the Rev. George P. Torrence being added to the Standing Committee.

WOMAN'S AUXILIARY.

The Woman's Auxiliary held its diocesan meeting at the same time, Mrs. J. H. White presiding. It was the best attended in the history of the diocese. Reports showed somewhat less than $500 raised for work in the diocese in addition to offerings for General Missions. Interesting reports of the work done by women in the various parishes, in addition to their Auxiliary work, were presented.

In the evening the Rev. Dr. McCormick of St. Mark's Church, Grand Rapids, Michigan, preached a helpful sermon on the words, "Not grudgingly or of necessity, for God loveth a cheerful giver."

Officers for the coming year are: President, Mrs. G. H. White; Vice-President, Mrs. E. C. Howe; Recording Secretary, Mrs. A. S. Wheeler; Corresponding Secretary, Mrs. G. P. Torrence; Treasurer, Mrs. A. Cook; President of Junior Auxiliary, Miss Clara Edgerton; Secretary of the United Offering, Miss Margaret Magee.

CONDITION OF THE GENERAL BOARD OF MISSIONS.

BEING A PORTION OF AN ADDRESS BY GEORGE C. THOMAS, ESQ., TREASURER OF THE BOARD OF MISSIONS, BEFORE THE LAYMEN'S FORWARD MOVEMENT OF THE FIFTH MISSIONARY DEPARTMENT, IN CHICAGO, OCTOBER 30TH.

AFTER preliminary pleasantries in a happy vein, Mr. Thomas said:

I want to talk to you to-night for the few moments that I have, with regard to the finances of the Board of Missions, because I am speaking to business men. Let me say to you in the first place that we have nearly two millions of dollars of trust funds, that is, $1,920,000 and a few cents is the exact amount. Those trust funds are deposited in the Union Trust Company of the City of New York. They are carefully looked after by a committee of trust funds, of which your treasurer is *ex-officio* member. That committee consists of the Bishop of New York as chairman, and four laymen. All those funds are carefully and properly arranged and the income is distributed where it belongs absolutely and truly. That money is as safe as it is possible for any money to be. All that comes to us, not given in stocks and bonds, and where we have to invest it, is invested in accordance with the laws of the State of New York, as our society is incorporated by the Legislature of that state; and most of that money is in first mortgages on real estate in and about the City of New York. I want you to understand that it is as safe as possible.

The Church Missions House, at the corner of 22nd Street and Fourth Avenue, in which our meetings are held and where the executive work of the Society is carried on, was built by subscriptions and contributions entirely for that purpose, and not one cent of any money contributed for missions ever went into that building. It is a building free from debt. It cost a little over $400,000, but it is worth in the improved condition of real estate in that neighborhood to-day, owing to the subway and for other reasons, at least $500,000. We get all our accommodations there without paying any rent for the offices used in connection with the work of the Society, and we rent sufficient of the room outside to pay all the running expenses of that building, all the ordinary cost for repairs, etc. But this year for the first time there was a surplus of $3,000, which was applied by the Board to what is known as the Central expenses. When the building was completed, there were some amounts which had been expended in excess of the contributions, and for a little while there was a deficiency in the running expenses owing to portions of the building not being rented. During the past year, however, all these matters have been provided for by the rental received from the building, so that now we may confidently look forward to a surplus existing in each year.

In addition to every kind of property which may belong to the several Dioceses and Missionary Districts throughout the country, we own in foreign lands and in our own possessions in the Philippines, Porto Rico, and in the Sandwich Islands and in other places, property which, at a conservative estimate, is put down at a million and a quarter dollars. So we have $1,900,000 trust funds, the Church Missions House, $500,000, and this $1,250,000 property, making nearly $4,000,00 of assets belonging to the Society.

Now, what is the condition of the treasury? Last year all our appropriations, I am thankful to say, were not only met, every one of them, but we had a surplus of $448.81. This is the first time for a long period that such has been the case; and in years gone by, our reserve which had gradually been accumulating until it had reached the sum of $171,000, has been depleted to the extent of $157,000; so that we only have $14,000 now as a reserve. I tell you of these things because it is your right and due that I, as the treasurer, should mention them.

Now then, when we come to look at this general subject which is before us to-night, what is it we need? Well, you say, money. Oh, let us put that by. We do need money, but how will money come? The gentleman who preceded me drew a picture of what might be the case if we had endowments and large amounts of money. I am thankful, my friends, and I say it with all solemnity and seriousness to-night—I am thankful to God that at this time we do not have endowments sufficient to carry on the work of this great Church. An endowment would stifle and hinder this life which is growing. We need this money and it will come to us; but what we want first and foremost here is interest. (Applause.)

It is proper that you should know what is going on in the City of New York in the Board of Missions which has been constituted by the General Convention. We are not a separate body, simply desirous of sitting there and legislating to suit ourselves. We are your servants, for Jesus Christ's sake. We are there because the Church has put us there, and we are trying to do our duty in that station of life in which it has pleased God to call us.

That Board is composed, as you know, of the Presiding Bishop of the Church, fifteen Bishops, fifteen clergymen, and fifteen laymen. I have been a member of a great many boards, of railways, trust companies, banks, and other boards, and I have never belonged to one where there was a larger average attendance; I have never seen one where there was a stricter or closer attention to business; and in all these other boards, of which I speak, the members get fees when they attend, but in the Board of Missions they pay their own way, whether it is a Bishop, or clergyman, or a layman, who comes from a distance; and I figure up that it costs in accordance with the average attendance of the members of the Board, between four and five thousand dollars a year to attend these meetings.

Now, this Board of Missions is divided into committees. They will make mistakes. How is it possible for any human machine to be perfect? But I say, brethren and friends, we want you to trust us. We want you to feel that we are trying to carry on the Church's work to the best of our ability, and that our hearts are sore and the tears spring to our eyes at every meeting of the Board because we are not able to grant those appeals which come to us from Bishops in the domestic field and Bishops in the foreign fields, and Bishops in our new possessions, who ask us for that which we cannot give because we have no right to spend money unless we know where it is coming from, and we have no right to go into debt. Dear brethren, that is our position.

Now, the first thing that I desire, if I possibly can, is to restore that reserve. I do not like to be in any kind of business that hasn't something behind it as a reserve. Now, in one sense we have a reserve. We have a reserve in the loyalty of the laity of this country and in this great Church, but we need also a reserve a little more tangible in its nature even than that; and therefore we want, if we possibly can, to restore this reserve; and when I look around—and I thank God for it—and see the money that has been given of late years for educational purposes, and when I see how comparatively little has been given to the Church for its great work, I wonder at what has been done.

I have been speaking to Bishops to-day from this Department, men who have taken the Cross in their hands and gone out into outlying districts truly and purely as missionaries, not only who have gone there with hardly anything in their hands to do it, but have had clergy with a stipend of six or seven hundred dollars a year, who have almost starved in doing their Master's work. And so I say, when I think of it, I burn, not with shame—I hardly like to use that word to-night—burn with the deepest regret that we permit such things, that we, the laity of this Church, will allow such a condition of things to go on. What is the reason of it? It is simply that we have not been informed of it so that it has reached our hearts; we have not got it down into the depths of our souls. These men must have our help and support. When Saul was made king of Israel, you remember the Old Testament story, there went with him a band of men whose hearts God had touched. We want to have our hearts touched with the divine influences of the Holy Spirit so that we may be moved to come and give God—not only money, do not let us put that up as if that was the only thing to be done—we must give ourselves to this work; we want to have it upon our hearts and upon our consciences, and when the heart and the conscience is touched and moved by the Spirit of God, there will be no trouble about the work being supported. We believe in it; we do believe in it; we know it is true. We realize that the time is coming and must come when to Him every knee shall bow and every tongue shall confess; and we want to do our duty to help to make this gospel of Christ felt by men throughout this great Church of ours.

My subject of the General Board of Missions is simply to say to you that this is what we are trying to do; and this great movement by the laity, of the laity, and for the laity in this great missionary district, this great tract of country, in this grand empire of ours, shows what can be done and what is being done. It is your movement, it is our movement as laymen, and it will be felt throughout the Church. We must stand by those who have been constituted our leaders and heads and our Bishops who are carrying on this work. They recommend to this general Board of Missions those whom they desire to be appointed, and we appoint them when we can. But when they come to us and one Bishop says: "I want ten men"; another says "I want five men"; in some great missionary district they say they want many men; there are openings here and there and everywhere, the Board would gladly make the appointments if it had the means. When we go even into vast districts like Alaska, where many have thought that money was wasted because so much had been spent in such a vast region, we say, dear friends, that one single human soul saved to our Lord and Master is worth it all, because it is for His sake that we do it, and it is to help make His Kingdom known in the hearts of men that these are sent to far distant places of the earth.

IT IS A SIGN that the soul is living in God, if it maintain calmness within through the consciousness of His Presence, while working for Him in active ministrations. Such restfulness will show itself in the commonest ways, in doing common duties at the right time, in preserving a sweetness and evenness of temper in the midst of ordinary interruptions and disturbances, in walking to and fro quietly on the day's varied errands, in speaking gentle words, in sweetly meeting unexpected calls. A calm, restful temper grows as self is learning to lose itself in God. Such grace tells gradually on the daily life; even the minutest detail may be brought under the power of God, and carried out in union with Him.—*T. T. Carter.*

GREAT THOUGHTS go best with common duties. Whatever therefore may be your office, regard it as a fragment in an immeasurable ministry of love.—*Brooke Foss Westcott.*

RELATIONS OF THE MIDDLE WEST TO THE BOARD OF MISSIONS.

STENOGRAPHIC REPORT OF AN ADDRESS BY THE RT. REV. CHARLES PALMERSTON ANDERSON, D.D., BISHOP OF CHICAGO, IN RESPONSE TO THE SUBJECT, "THE MIDDLE WEST: ITS RELATIONS TO THE BOARD OF MISSIONS." DELIVERED AT THE CONFERENCE OF THE LAYMEN'S FORWARD MOVEMENT OF THE FIFTH MISSIONARY DEPARTMENT IN CHICAGO, OCTOBER 30TH.

MR. TOASTMASTER AND GENTLEMEN:—The hour is somewhat late, and I must not take any time to try to express the inexpressible delight that it gives me to see this large gathering, and to see the happy response that has been given to our undertaking to have this Missionary Conference in Chicago.

I must plunge at once into the very heart of my subject. "The Attitude of the Middle West towards the Board of Missions," if I understand it, is this: The Middle West wants to help the Board of Missions; it wants to be the Board's right arm in this part of the country; it wants to work shoulder to shoulder and heart to heart with the recognized missionary agency of the Church. It wants to do more than it has ever done before. We acknowledge that in the past we have not done our whole duty; we have not borne our full share of the Church's responsibilities; we have not enjoyed our full share of the blessings that come to those who do their whole duty. Our attitude towards the Board of Missions is certainly not that of defending our defects. I repeat, we have not done our whole duty, and we hope to do more and more and more. I want to lay very great emphasis on that at the outset, and I am going to ask you not to construe anything that I may say hereafter as in any sense whatever a modification of what I have already said. And yet I do not wish to be misunderstood. In acknowledging its shortcomings, the Middle West does not claim any monopoly whatever in that respect. (Laughter.) We have as our company the other Dioceses and the other ecclesiastical departments of the Church. The Middle West is no better, and we refuse to believe that she has been any worse than any other section of the country. We do not defend our defects, but on the other hand, we do not apologize for any little virtue that we may happen to possess. (Laughter and applause.)

I believe that the Middle West, taking everything into consideration, considering our past history, considering the field in which we work and the tools with which we work, counting the contributions that have come from every quarter and that have been spent in every direction, taking man for man and dollar for dollar—I believe that the Middle West has done as much per capita for the extension of the Church and the propagation of the Gospel as any other section of the country. (Applause.) And yet, gentlemen, it pains me to say that that does not say much for it. (Laughter.) We unite with other parts of our Church in saying we have left undone things that we ought to have done. Our boast is not a Pharisee's prayer, but it is a penitent's confession. God grant that we may both perceive and know what things we ought to do, and also have grace and power faithfully to fulfil the same.

My question is necessarily two-sided. It is not only a question of the relationship of the Middle West to the Board of Missions, but a question also of the attitude and relations of the Board of Missions to the Middle West. We cannot help regarding it as unfortunate that the Board of Missions, as at present constituted, cannot know the peculiar conditions surrounding those portions of the Church that lie remote from headquarters. Neither can it be forgotten by us of the Middle West that in our early history we never received very much of the bounty of the Board of Missions. We are not criticizing; but we have been forced to realize that the Church has put upon the Middle West a local responsibility greater, I think, than she ever placed upon any other section of the American Church. ("Hear, hear.") Take, for instance, the Diocese of Chicago as a type of the average Middle Western Diocese. It is substantially at this moment a missionary district to all practical purposes. Over one-half of its organizations are missions. Very few of its parishes are out of debt; there are scarcely any parochial endowments, no substantial diocesan endowments, no substantial institutional endowments. We are building and paying old debts. We have to build and organize with a startling rapidity in order to keep up with the increase of population. The Church is not as wealthy as she is thought to be, and very much of the little wealth that the Church in the Middle West possesses is as yet unconsecrated to the service of God. Western people of wealth have not learned how to give to the Church the way Eastern people give to the Church. These are the conditions that prevail everywhere amongst us.

Now I say, gentlemen, that if under these circumstances, we have seemed to those who are unfamiliar with the facts to give disproportionately to the different branches of missionary work, it has not been because the Middle West has ever been indifferent or inimical to the Board of Missions; it has not been because the Bishops and the clergy and the interested laity of the Middle West have been unmindful of the world-wide mission of the Church. It has been on account of circumstances that bring pain and grief to our hearts, on account of circumstances that have been beyond our control, on account of circumstances that entitle us to the intelligent sympathy of the whole Church rather than to any uninformed criticism.

Gentlemen, I think it would be a misfortune if I were to allow these words to tell the whole story of the relation of the Middle West to the Board of Missions. That relationship in times past has been strained. It would be a foolish affectation on our part to pretend to ignore it. One of the purposes that was uppermost in my mind in calling this conference here to Chicago was to try, if possible, to clarify the atmosphere once and for all. (Applause.) And I cannot tell you how thankful I am that already before this conference has well begun, I see positive evidence of the fact that the atmosphere is being cleared. The way to clear the atmosphere is for us to meet together, put our feet under the same table, look into each other's faces, analyze the conditions, and see if we can discover what the germs of incompatibility in the past have been, and having discovered them, to eradicate them forever.

I have said that it would be foolish to ignore the fact that the relationship has been strained. Ask any deputy to the General Convention from the Middle West for the last twenty-five years, ask some of the Bishops who are sitting at this table to-night. From the time that Bishop Chase went East as an ambassador from the West and was opposed by Hobart, from that time to this, there has been a fatal lack of mutual trustfulness between the Board of Missions and the Middle West. You all know it. What has been the matter? It is not simply a geographical question. One section of the country I suppose will continue to pass the retort courteous to another section of the country; Eastern people will continue to speak of the "wild West," and Western people will continue to speak of the "effete East" (laughter), and sometimes we people of the Middle West exhibit more than we ought to, an impatience at the tardiness with which the East keeps up to us in progressive ecclesiastical ideas (laughter); but that is neither here nor there, and is not to be taken too seriously. The trouble is not merely a geographical one; neither is it an ecclesiastical question. It is not on account of anything that has been peculiar in the worship or work of the Church in the Middle West. I am proud to believe that this Diocese of Chicago, which is an average type of a Mid-Western Diocese, represents the average norm of ecclesiastical life and worship in the American Church; and it is the ambition of the Diocese of Chicago and of the Bishop of Chicago that this Diocese shall always exert a unifying and not a disintegrating force in the American Church. (Great applause.)

No, gentlemen, the trouble has not been geographical; it has not been ecclesiastical. It is something deeper than either; it is something more real; but something that is more elusive and more fugitive when one tries to analyze it or to demonstrate it. If I might make some daring illustrations and compare small things with great, I would not hesitate to say that the spirit that has characterized the Church in the Middle West is the same sort of spirit that gave to the world a Magna Charta; it is the same sort of spirit that called out the Reformation; it is the same sort of spirit that attacked Erastianism in the Church in the eighteenth century; it is the same sort of spirit that gave birth to the American nation; it is the same sort of spirit that cries, "We shall never be a colony; we shall be an empire"; it is the same kind of spirit that gave birth to that old slogan, "No taxation without representation." (Great applause.)

Now, I imagine I can hear some of my good friends at this table—Dr. Lloyd, or Mr. Wood, or Mr. Thomas, say, "The Bishop is drawing upon a very vivid imagination; no one ever said that the Mid-West was a colony; there is no such thing as taxation, and there is representation." The Middle West has felt for fifty years that that is as true in theory as it is untrue in practice. (Laughter.) We have felt that we are no real, vital, living, organic part of the Board of Missions. We want to be a real, organic, corporate, integral part of the missionary machinery of the Church, and we want to be that not simply in virtue of our Baptism, not simply in virtue of the fact that we have given a silent acquiescence to the *status quo* in ecclesiastical legislation, but in virtue of the fact that in this Church each Diocese is an indissoluble unit in the Church's organization; in view of the fact that departments have now received a certain canonical recognition, it seemed to us to follow inevitably that there must consequently be in every Diocese, or at any rate in every department, some local, authorized, responsible organization that will be connected vitally and really with the Board of Missions of the Episcopal Church. (Applause.)

I venture to make two suggestions, and I do so with great courage because I believe that they are in the interests of harmony, and in the interests of a wider coöperation on the part of the Church in the Middle West with the Board of Missions and with the work of the Board of Missions. But before I make those suggestions I want to say two things. First, it is easy for us to exaggerate the importance of missionary machinery. The best machinery in the world will not do the work of the Church unless its motive power is love of God, personal religion, and a profound sense of the responsibilities of Christian discipleship. (Applause.) Personally, I do not think that the apportionment plan has added anything to the revenues of the Church as an apportionment plan, except in so far as it has brought about more prayer for missions and more preaching of missions. The prayer and the preaching have done the work, not the plan. And yet we all recognize that a good machine is better than a poor machine.

And secondly, I am glad to make this suggestion in the presence of some of the officers of the Board of Missions; and without making

any invidious distinctions, particularly in the presence of the treasurer of the Board of Missions. For we have in him, as I think most of the Church recognizes, not only a man of dazzling munificence, but a man of justice, charity, toleration, and breadth. (Great applause.) I regard him as representing the whole Board of Missions on its best side. (Laughter and applause.)

Now, to come to my suggestion. Under our present canon—I think it is canon 52, section 12—I name it because Dr. Davenport is here, and he always has canons on the end of his tongue—it says that the Board of Missions is authorized to promote the formation of missionary associations in different parts of the country. That is good; but I venture respectfully to maintain that the Board of Missions cannot successfully promote anything one thousand, two thousand, and three thousand miles away from headquarters. The Court of King George the Third tried to promote something in the American colonies, and we know with what success it met. (Applause). If there is any promoting to be done it has got to be done on the spot; the promoting must be done in Cincinnati, in Detroit, in Chicago, in Denver, in Minneapolis, in San Francisco, if it is to be done well. I wish that canon read in some such way as this:

Auxiliary Boards of Missions may be formed in every department of the Church; such boards shall be subordinate and auxiliary to the Board of Missions, but shall nevertheless be substantially the Board of Missions in the particular department. They shall conduct missionary meetings, carry on propaganda, raise money, and send it to headquarters; they shall elect their own secretary subject to the approval of the Board; they shall elect representatives—not members but representatives—to the Board of Missions. No appropriations shall be made for any Diocese and no apportionment against any Diocese until an opportunity for audience has been given to the man from the field, or representative. They shall raise money and send it to headquarters. They shall not decentralize the Board but shall expand the power of the Board.

That is what the Middle West stands for. Gentlemen, is it unreasonable? Is it unstatesmanlike? Would it be to the disadvantage of the missionary work of the Church? Officers of the Board of Missions, the Middle West offers you, not a spasmodic, unorganized support, which has been as unsatisfactory to us as to you; she offers you a partnership in authority and responsibility, with all of the profits of such partnership to go to you.

Oh, this dear Church of ours which many of us love more than we love our lives, has, thank God, a conservatism which holds fast to that which is good, but has also, alas, an ultra conservatism that blocks progress! (Applause.) With all respect, I think that our missionary machinery belongs to the seventeenth century instead of the twentieth. I think it ought to be put into an ecclesiastical museum. (Laughter.)

But, gentlemen, there is nothing to prevent us from doing what we started to do at luncheon to-day, namely, to initiate local organization and to magnify the powers of such organization. It is a heresy that needs to be exploded, that the Church cannot do anything until there is some legislation enabling her to do it. Mr. Toastmaster—and I address you because you are a good lawyer and a good judge—it is the greatest mistake in the world to suppose that the Church gets her authority from the canons. She gets her authority from God. You and I get our authority from the fact of our sonship to God, and if you and I are moved to do anything more for the missionary work of the Church than we have ever done, and if we can accomplish that work through some local organization of our own, let us go on and do it until such time as the Church forbids us; and if she ever forbids us, we will be her obedient sons. (Applause.)

Let me illustrate what I mean. When some of us not long ago made up our minds to do something more than we ever had done for the missionary work of the Church, what happened? The Laymen's Forward Movement sprang into existence spontaneously. It illustrated the necessity of local organization to start with.

Now I ask you, gentlemen, I ask you, Mr. Treasurer, I ask you, Rev. Secretary, I ask you if this would not be a much more dignified occasion, if there would not be much more prestige about it, if instead of meeting under the auspices of an unauthorized, unrecognized, voluntary association of men, we met under an authorized, recognized, canonical, organic part of the Board of Missions—the Domestic and Foreign Missionary Association of the Fifth Department? (Applause.)

But if that should never come to pass, let us remember this: that you and I in our missionary work are not working for the Board of Missions, nor for the Laymen's Forward Movement, nor for the Fifth Department, nor for man, but for the Lord Christ. (Great Applause.)

PRAYER TO GOD regular and earnest, never intermittent for any reason, never hurried over for any weariness or for any coldness; this is one chief means of keeping our spiritual growth healthy and alive. If we would live in any degree by that ideal which our better selves sometimes set before us, we must steadily maintain the habit of regular prayer. For whether or not we are conscious of it at the time, there is a calm and unceasing strength which can be thus engrafted on our souls, and thus only.—*Frederick Temple.*

FUNERAL OF BISHOP DAVIES.

THE funeral of the Right Reverend Thomas Frederick Davies, D.D., LL.D., late Bishop of Michigan, was held in Christ Church, Detroit, on Monday, November 13th, at 2 P. M.

The body of the Bishop was taken to the church at 10:00 A. M. and lay in state until 1:00 P. M., watched over by a guard of honor consisting of vested clergymen in relays of four each hour, when it was removed to the Church House as the lych-gate until the hour of the funeral.

The clergy of the diocese and visiting clergymen to the number of eighty, vested and wearing purple stoles, and five Bishops, the Bishop of Western Michigan, the Bishop of Western Massachusetts, the Bishop of Ohio, the Bishop of Marquette, and the Bishop of Chicago, forming a procession led by the vested choir of Christ Church, preceded the casket, which was covered with a purple pall. The casket was followed by the honorary pall-bearers, selected from the parishes of the diocese.

The opening sentences were read by the Rev. S. W. Frisbie, president of the Standing Committee. The psalms were sung by the choir and congregation. The lesson was read by Bishop Vinton. The creed and prayers were read by the Rev. Dr. Maxon, the rector of the church, the benediction being pronounced by the venerable Bishop Gillespie. The hymns sung were "Jesus lives; thy terrors now," and "For all Thy saints who from their labors rest."

The body of the Bishop was placed in a vault in Elmwood cemetery, the service there being taken by Bishops Leonard and Anderson.

ST. ANDREW'S CROSS.

BY WARREN RANDOLPH YEAKEL.

MRS. JAMESON has written in *Sacred and Legendary Art:* "The cross on which he suffered was of a peculiar form (*crux decussata*), since called St. Andrew's Cross. . . . . Since the fourteenth century St. Andrew is generally distinguished in works of art by the transverse cross. The devotional pictures in which he figures as one of the series of Apostles, or singly as patron saint, represent him as a very old man with some kind of a brotherly resemblance to St. Peter; his hair and beard silver white, long, loose and flowing, and in general the beard is divided; he leans upon his cross and holds the Gospel in his right hand."

Constantine brought the relics of St. Andrew from Patros to Constantinople in 337. A part of St. Andrew's cross is said to be in St. Peter's at Rome, enclosed in one of the four great piers of the dome.

The cross of St. Andrew, formerly at Beauve, near Marsailles, in France, was lost at the time of the Moorish invasion during the reign of Charles Martel. It is recorded that Hugues, a monk of St. Victor, rediscovered it and this cross is now venerated at St. Victor's in Marsailles.

Hulme has written in *Symbolism of Christian Art:* "The Cross of St. Andrew, the badge of the Order of the Thistle, is shaped like the letter X, though it was not till the fifteenth century that it was so represented. . . . Tradition has it stated that this form of a cross appeared in the sky to Achaius, king of the Scots, the night before a great battle with Athelstane, and being victorious, he went barefooted to the Church of St. Andrew, and vowed to adopt his cross as the national emblem."

Wolcott, in *Sacred Archæology,* makes known that among other forms of crosses, the "saltere (*intromissa*) like an X, when of white is St. Andrew's; when of red is St. Patrick's."

On the union of the two crosses of England and Scotland, James the First issued a proclamation that "all subjects of the isle and the kingdom of Great Britain should bear in the maintop the red cross commonly called St. George's cross, and the white cross commonly called St. Andrew's cross, joined together according to the form made by our own herald." This was the first Union Jack. After the union with Ireland in 1801, a new ensign was ordered to be prepared, which should combine the red X cross of St. Patrick with the other two.

The Pearl Encyclopaedia thus concisely makes known: "The national flag of Great Britain and Ireland is called the Union Jack. It is formed of the red cross of St. George (England) and the white and red diagonal crosses of St. Andrew (Scotland) and St. Patrick (Ireland) on a blue ground."

HOWEVER matters go, it is our happiness to win new ground daily in Christ's love, and to purchase a new piece of it daily, and to add conquest to conquest.—*Samuel Rutherford.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—"From the Reign of David to the Captivity of Israel."*

By the Rev. ELMER E. LOFSTROM

JESUS CHRIST THE GREAT TEACHER.

FOR THE FIRST SUNDAY IN ADVENT.

Catechism: I. and II., The Christian Name. Text: St. John vii. 46. Scripture: St. Matt. vii. 15-29.

THE incident from which the golden text is taken may well be told as an introduction to this lesson. We are now to study for a time, "The Gracious Words of Our Lord and Saviour Jesus Christ." The title of this lesson points out that Jesus Christ is "the great Teacher." This should be impressed upon the scholars. Begin, then, by telling them the story of the officers sent to arrest the Lord Jesus. Tell how they went with no thought but of carrying out their instructions. Tell that when they heard His words, they realized that they were listening to the greatest Teacher who had ever spoken. They came back to the Sanhedrin without Him. They gave as their excuse: "Never man spake like this man." The effect of His words upon those policemen sent to arrest Him illustrates very well the power of His words. Teachers and scholars may well pause at the beginning of this new course of lessons to meditate upon the fact that when we study His words, we are studying the words of One who spoke with authority. His words, every one, carry truth and the power to bless men. He spoke no word which is not true. His words had power to bless those who heard them. They also have a direct message for you and me. We should study them, then, not as a matter of historical interest, but to get the message which they hold for us.

We all love beautiful pictures. Learn to see, so that you may make others see, the picture in which the great Teacher is the central figure. To-day's lesson is the concluding part of the "Sermon on the Mount." Our Lord had gone up from the lake shore into a mountain, and "when He was set," He taught the disciples and the multitude. The supposed site of this incident is about two and a half miles up from the shore of the sea of Galilee about midway of its western shore. He had just named the twelve Apostles a short time before this. Now, with the twelve immediately before Him, and the people crowded together on the grass to be near Him, and the blue waters of the lake glittering in the sun far below, He spoke these wonderful words. He is speaking of the things which shall distinguish His followers from all other men. This has been called the constitution of the Kingdom, because it speaks of the things which are fundamental.

Our lesson ushers us into His presence as He is bringing His words to a conclusion with two warnings. The first warning is against false teachers. Teachers cannot be judged by their outward appearances or by their own claims. It depends upon what they are "within," *i.e.,* what they really are. He points out a test which will reveal the true and the false teacher. That test is the test of *works,* or *fruits.* By what men do rather than by what they say are they to be judged worthy of a hearing. He points to the trees for an illustration. A fruit tree is judged by its fruit, not by its leaves or blossoms. The plum-trees which bear no plums, and the apple trees which bear no apples good to eat, have leaves and blossoms quite as beautiful as the trees which yield good fruit. The only way to judge them is by their fruits. The Lord Jesus tells us to judge teachers the same way. Not by their words but by their deeds are they made known.

He then adds a second warning, in which He assures us that He will judge us all in the same way. Not those who *call* Him their Lord, but those who really accept Him as such and do His bidding shall enter into the Kingdom of heaven. Those who do evil deeds (v. 23) cannot have a part in that Kingdom, even if they have preached His gospel, and by His Name delivered men from the power of the devil, or performed other signs and miracles. The secret life must agree with the open profession. We may deceive all people and ourselves, but we cannot deceive the Lord Jesus Christ. When He comes to judge us He will make no mistakes. He knows whether we are better or worse than we seem.

The conclusion of all His words is that we must not only hear Him but obey Him. To be helped by His teachings we must practice them. He tells a story to fix this in our minds. We live our lives as men build houses. The foundation is out of sight and adds nothing to beauty of a house when it is newly built. But the house which is built upon a foundation of stone, which goes down deep until it rests upon a rock, will stand unshaken by the storms and floods which carry other houses away. A man may make his life look like a Christian life, but unless it really is, unless the secret, unseen part of it rests also upon the Rock Jesus Christ, it will fail when the great flood comes.

These warnings from the Lord Jesus are meant for us even more than they were meant for those who first heard them. At another time He said plainly that in times yet future, false teachers, claiming to have Christ with them, would come (St. Matt. xxiv. 23, 25). There, as here, He said, these false teachers might show signs and wonders "that, if it were possible, they shall deceive the very elect." To-day, then, when Eddyites, Dowieites, "Spiritualists," and others come with their "signs and wonders," we must not be deceived. Test them, according to the Master's direction, by their fruits. They teach the unreality of the material, but they are careful to require their pay in material legal tender. They may do good. The Master said that some would cast out devils and do many wonderful works. Yet they are not acknowledged by Him as His own disciples. In each one of our present-day heresies there is something in the way of fruits which gives the lie to their pretensions.

The last two verses of the lesson describe the effect of the Master's words upon those who heard them. They were filled with astonishment because He taught them as one having authority. Every other teacher must differ from the Lord Jesus Christ as to method. The greatest prophets and teachers can but speak that which the Lord God gives them to speak for Him. They must say, "Thus saith the Lord." The Lord Jesus alone can say, "But *I* say unto you." He claimed an authority of His own. His words claimed authority not only because of their truth, but also because of the position of Him who spake. In our lesson, He casually made a claim which was enough to cause the astonishment mentioned. He declares (vv. 21-23) that He Himself shall be the Judge before whom they all must stand at the last great day. His claims are so great that we must either admit them, or reject them entirely. There can be no compromise. If He is what He claims, we must not only hear but *do.* We must build up the fabric of our lives upon this firm Foundation. Then shall we be secure against all changes and chances, all storms and floods.

FULLY ORGANIZED Churches in the mission field do not yet exist. Beginnings have been made in various ways. Ceylon has its synod, and elects its own Bishop. Japan has its Nippon Sei-Kokwai —its "Japan Church" (which is the simple and literal meaning of the Japanese words); also its synod and provisional constitution; and by formal resolution it has adopted a Japanese version of our English Prayer Book—a little modified on American lines "for the present." But both Ceylon and Japan are still largely dependent on both S. P. G. and C. M. S. for funds, and Japan also on the American Church. On the other hand, in West Africa there are numerous congregations wholly independent of English money, paying their own African clergy, building their own churches, maintaining their own schools. In India a very few native congregations have achieved the same financial independence! and in Uganda not a single one of the thirty Baganda clergy and 1,800 Baganda lay teachers is paid by English money. But these are only fragments of Churches yet to be organized, and are still, in certain respects, dependent upon the Missions. No less than six Africans have become Bishops (independent or suffragan) in connection with the American Church or the C.M.S.; and two or three of these have been honored with seats at the Lambeth Conference; but no other colored race has yet produced a Bishop; and even these have been supported by foreign funds. So are the great majority of what are called "Native clergy," several hundred in number. [But the word "Native," especially with the capital N, is to be avoided, as both offensive and misleading; for, if a Negro were on this platform, it is not he who would be the "native." We should be the "natives" and he the foreigner! (laughter)]. Much, therefore, remains to be done before we can have real African and Asiatic Churches—before the daughters in their mother's house are mistresses in their own.—*From a paper by Eugene Stock at Weymouth Church Congress.*

IT IS a great matter to learn to look upon troubles and trials not simply evils. How can that be evil which God sends? And those who can repress complaints, murmurs, and peevish bemoaning—bett still, the vexed feelings which beset us when those around inflict petty annoyances and slights on us—will really find that their little daily worries are turning into blessings.—*H. L. Sidney Lear.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

MARRIAGE REFORM NEEDED.

To the Editor of The Living Church:

WE hear much of "Funeral Reform"; in view of the singular state of things revealed by the enclosed clipping from the Boston *Transcript* of November 13th, I would suggest that certain of the denominations might profitably consider the question of "Marriage Reform":

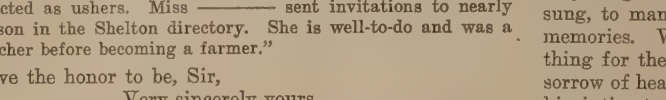
"Two thousand people tried to get into the Shelton, Conn., Methodist church, Wednesday, to witness the marriage of Miss ———— of Shelton and John ———— of Waterbury. Miss ———— for ten years has been a truck farmer. In recognition of her calling, the young people had decorated the church. Sheaves of grain were piled high in the gallery bearing the inscription, 'Comin' Thro' the Rye.' Scores of huge pumpkins served as jardinieres, being filled with asters and chrysanthemums. Red ears of corn and cabbages lined the window seats and the pews were marked with bouquets of chrysanthemums. The aisles were strewn with leaves. The ceremony was performed by the Rev. W. M. Warden under an evergreen arch, from which was suspended a wedding bell of white asters, surmounted with a white dove. The organist, before the ceremony, played 'A Hot Time,' 'Only One Girl,' 'Comin' Thro' the Rye,' and 'In the Gloaming,' and during the march out 'Good-bye, Little Girl, Good-bye.' Members of the Young People's Society of Christian Endeavor, bearing new brooms, acted as ushers. Miss ———— sent invitations to nearly every person in the Shelton directory. She is well-to-do and was a school-teacher before becoming a farmer."

I have the honor to be, Sir,
Very sincerely yours,
Boston, November 15, 1905. RALPH ADAMS CRAM.

LINGERING INFLUENCE.

To the Editor of The Living Church:

LET me send you the original thought adapted in the pretty development of Dorothy Shepherd (LIVING CHURCH, October 7th, 1905):



"THE FLOWER OF THE FIELD AND THE WALL-FLOWER.

"A simple wild flower unexpectedly found itself in a bunch of wall-flowers. And what happened? From its sweet (companion) it became sweet itself. A good acquaintance is always a gain."

The Russian version will no doubt be "Greek or Hebrew" to many of your readers, but the translation shows the conciseness of the thought. GEORGE WASHINGTON.

Paris, France.

"ABIDE WITH ME."

To the Editor of The Living Church:

IT is sixty years ago since the Rev. Henry Francis Lyte, who wrote this beautiful hymn, died at Nice, and this year a final effort is being made in the far distant little seaport in Devonshire where he lived and ministered for twenty-five years, to complete the rebuilding of the Memorial Church, which has taken the fishermen thirty years to build. Now it is finished, all but the upper portion of the great belfry tower, but their own money is exhausted, and they have begged me to say a word for them to the great heart of the American people who love this hymn full as well as do their English brethren, and to ask for help so that they may not have the pain and disappointment of seeing their scaffolding taken down, and the end of the work indefinitely postponed. Ten thousand dollars more are wanted to build the rest of the tower, and to provide and hang the bells. Will not America give half of this, and let England give the rest?

The story of the writing of the hymn is very touching. The gifted preacher and poet, who had refused all preferment, and lived only to devote himself to the Brixham fishermen, found himself at the age of fifty-four stricken with consumption, and grieved to the heart to think that he would so soon be called away, leaving his work only half done, he prayed that it might be granted to him at least to *write* something which should live to the glory of God, and the comfort of his fellow men when he was dead.

The prayer was granted. On the very last day of his ministry at Brixham, when he had preached and administered the Holy Communion to his flock for the last time, as he sat in his study and gazed on the sun setting over the bay, the words of the hymn came into his mind like an inspiration. He wrote them down and gave them to his wife to keep. Next day he bade farewell to her and to home and set forth with his son to go to Nice in search of health, which was never again to be his. He died a month later, and the hymn was first sung by the fishermen in Brixham on the Sunday in November when the news reached them of his death.

Thirty years later, that church in which he had ministered became so dilapidated, that a new generation of fisherfolk, among whom his memory was tenderly cherished, resolved to rebuild it. But Brixham is a poor place, and although the parishioners have ever since given and collected all they could, the work has gone slowly. Bit by bit it has been rebuilt as the money came in, and it is only *now,* when the work is nearly done, since the task is beyond their strength to finish unaided, that they cry to you for help to save the scaffolding.

Hundreds of thousands, perhaps millions, of English-speaking men, women, and children, in every quarter of the globe, have at one time or other felt a real uplifting of the heart when they sang this hymn. Round many an open grave it has been sung, to many it brings tears to the eyes—tears of sweet, sad memories. Will not those who love the hymn, do some little thing for the sake of the poor old parson-poet who wrote it, in sorrow of heart, all those years ago, and who, to use the words of his intimate friend, Dean Hole, who was known to many in America, "would have rejoiced to the very bottom of his heart" to see the beautiful church rising on the bleak hillside—a beacon to sea and land—and to hear the bells ring out over the bay on Sunday when the harbor is filled with boats as the fishermen come ashore?

Messrs. Brown Brothers, Bankers, New York, have both kindly promised to receive subscriptions, and to transmit them to Brown, Shipley & Co., Bankers, London, and we shall be pleased to receive and acknowledge any response that may be made to this little appeal if addressed to the Rev. T. J. Garland, 1129 Walnut Street, Philadelphia, Pa.

ALEX. MACKAY-SMITH,
Bishop Coadjutor of Pennsylvania.

THE ENGLISH COLONIAL DIOCESE OF TRAVANCORE AND COCHIN, SOUTHERN INDIA.

To the Editor of The Living Church:

YOUR readers will perhaps remember a series of letters published in THE LIVING CHURCH some years ago concerning the Syrian Church of Malabar. These letters must have shown to the public that the Syrian and the Anglican Churches in the country are not at present in friendly relation with each other.

As the Diocese of Travancore and Cochin is soon to have a new Bishop, I should like very much to draw the attention of Dr. Gill to the extreme necessity of adopting a conciliatory attitude towards the ancient Church in whose midst he is expected to work. The creation of an Anglican diocese in the field occupied by the Syrian Church ever since the Apostolic age was regarded at the time as an encroachment upon the rights and jurisdiction of the Syrian Metropolitan, especially because a vast portion of the communicants of the new diocese consisted of proselytized or (if that term is unpalatable) converted Syrians.

It is well-known everywhere that when the Anglican Bishopric in Jerusalem was organized, it was the intention of the authorities in England that the bishopric should "in no wise and in no matter invade the jurisdiction of the Bishops bearing rule in the Churches of the East." "The true canonical Bishop of Jerusalem," writes Dr. Blyth, "is the Orthodox Greek Patriarch. I am myself not the *Bishop of Jerusalem,* but the Anglican Bishop *residing in Jerusalem* and representing the Church of England here at the centre of the Christendom. I

am here with the assent and good will of the Orthodox Patriarch."

Such being the nature of the jurisdiction of the first Bishop consecrated under the Jerusalem Bishopric Act, when it was known that the Diocese of Travancore and Cochin was created under the same Act, the impression here was that the authorities in England had as much respect for the Syrian Church of Malabar as they had for the Greek Church in the East, and that their nominee here was only a Bishop *in* Travancore and Cochin to look after the spiritual welfare of the Gentile converts of the C. M. S. Unfortunately the two successive Bishops appointed for Travancore, unlike their brother in the Holy Land, who was only a Bishop *in* Jerusalem and who "not only do not attempt to make Eastern Christians members of the Church of England, but refuse to receive them on the ground that they have their own churches and their own priests," were in their title Bishops *of* Travancore and Cochin, and in effect overseers of all the Syrians who were already in the communion of the C. M. S. and who for some reason or other offered or were induced to place themselves under their spiritual jurisdiction. These and other circumstances to which it is not necessary to refer here, were sufficient to convince the Syrian Christians that the establishment of the diocese was a menace to the dignity and jurisdiction of their Metropolitan.

Very recently I had the opportunity to meet with an official license issued by Dr. Hodges when he was Bishop here. In the body of the paper, he styles himself "Bishop *of* Travancore and Cochin," while the inscriptions in the official seal attached to it read "Bishop *in* Travancore and Cochin." Applying the theory of the Jerusalem Bishop's title as explained by himself to the inscriptions in Dr. Hodge's seal, I am tempted to presume that the Travancore and Cochin Bishopric, founded on the Jerusalem Bishopric Act, was not intended to supercede the claims of the head of the Syrian Church as the canonical Bishop of the country, and that the use of the title "Bishop *of* Travancore and Cochin" in official papers was irregular and unauthorized. It is no wonder, then, that the Syrian Church is led to regard it as one of the several acts of menace to her dignity and jurisdiction.

I shall feel extremely obliged if any of my readers will kindly correct me if I am mistaken in the views stated above. In case, however, I am not wrong, I hope Dr. Gill—Bishop-elect for Travancore—will learn a new lesson from it, how to cultivate friendly relation with a sister Church very much older than his own, at least in the sphere of his jurisdiction.

Kottayam, S. India, E. M. PHILIP,
12 Oct. 1905. *Secretary to the Syrian Metropolitan.*

THE FUNCTIONS OF ARCHDEACONS.

To the Editor of The Living Church:

A WELL-KNOWN Archdeacon was asked by a literary friend the meaning of his title, saying: I have heard of a deacon but never of Archdeacon.

The Archdeacon mused for a moment and replied: The Archdeacon bears the same relation toward a deacon which an Archfiend bears toward a fiend, only more so. Does this help out any on the function of Archdeacons?

R. H. WEVILL, *Deacon.*

RUSSIAN DEFENSE OF THE IRVINE ORDINATION.

To the Editor of The Living Church:

THE LIVING CHURCH has published an article (Nov. 11th) entitled "The Russian Ordination of Dr. Irvine," which speaks in a very indignant way against His Grace, Archbishop Tikhon, for his having received Dr. Irvine into the number of the Orthodox clergy, through the latter's being ordained first a deacon and then a priest.

The author spake words of merciless condemnation. He deposed the chief prelate of the Holy Orthodox Church in America; he sent the newly ordained Dr. Irvine back to where he was before the ordination; and still not being content with these severe verdicts, he called out *"caveant consules,"* likening the act of His Grace Archbishop Tikhon, to the acts of some foreign diplomatists, who were guilty of errors in state affairs, and so were recalled from free America.

Now, is not this generous?

But what is the country in which we live? Is it not the country where every religion and every creed has the right to praise the Lord in its own language, in accordance with its own doctrines, rites, and canons? Are we not in the country where every creed has the right of free preaching, freely attracting by the truth of its doctrine any person who should of a free will desire to become an adept of this or that section amongst the faithful?

Can the author of the article under discussion possibly think that the Protestant Episcopal Church has a monopoly in America? And that it has the right to identify itself with the state functions of the Federal Government, demanding the recalling of a prelate of the Russian Church who took upon himself to accept into the ranks of its missionaries a man who at one time was a member of the Protestant Episcopal Church?

Lastly, is the Protestant Episcopal Church entitled to judge the canons and actions of another Church, demanding from her implicit obedience, even supposing her own institutions to be altogether infallible?

By whom and at what time rights of this kind were given to the Protestant Episcopal Church? What paragraph of the Washington Constitution grants to it any such privileges? And would not it seem that according to this Constitution, it is the Russian Church on the contrary, which is entitled to a compensation for the harsh and uncalled for words spoken by the author of the article apparently with the sole object of hurting the feelings of His Grace for his having performed an act of Christian love towards a priest cast overboard by the Protestant Episcopal Church.

Is it so hard to understand that once a man was cast away by you he does not belong to you any more? His soul, his conscience and convictions—in this country his body also, God be thanked—have become free and not subject any more to the absolution of the Church authorities who punished him. Would you rather that this man having lost all in your own midst, were not in the right to accept that which is most precious to him from a more merciful hand? Is it such a thorn in the flesh of the author of the article, that the Holy Orthodox Church, a comparatively newcomer in America, should obey in this case the voice of Christ, who commanded us to leave the ninety-nine sheep and go seek the hundredth that was lost, and should stretch a compassionate hand to a man who sought Holy Orders, having first entered the Orthodox Church?

If some of the members of the P. E. Church have reason to criticise the past of this man, they are entitled to blame him personally—(Let him, who is without sin, cast the first stone); they may express regret at our having received him among us; they even may turn away from us and punish us with contempt and ostracism. But they have no right to conjure with disciplinary, canonical, and doctrinal questions, which they could not treat adequately.

The article, which looks at first such a formidable fortress, is weak by reason of not having foundation whatever. Its conclusions do not correspond to its postulates. Its postulates are not right, and it is only the fact of the author being in a state of great excitement which prevented him from noticing the faulty logic of his own article, which, as it seems to me, no Episcopalian in cold blood could endorse.

Who invested the author with the right of limiting the activity of the Russian Archbishop to the Superintending of the Russian churches in North America? On what grounds does he want to impose this opinion of his on the Holy Synod of Russia?

I do not see how the prelate of the Russian Church could be deprived of the right of missionary activity in this country. Neither how it can be said that Archbishop Tikhon interfered with the legal jurisdiction of the American Church? Has the Russian Church raised any objection to the missionary work of the P. E. Church in Alaska though from time immemorial that country was altogether Russian territory? She recognized the new situation that, now since the Territory belongs to the U. S. Government, she as a religious body must content herself as being only *one* of many. A like condition of circumstances exists in these United States. We have all the rights and privileges of any other Christian Church and are governed alone by our own Constitution and Canons.

Does not, therefore, the article of THE LIVING CHURCH clearly show on whose side interference and intolerance are to be really found? It is the author of THE LIVING CHURCH article who interferes with the conscience of the Holy Synod,—imposing on it his own way of thinking and his guidance. Yet could any one think that the Holy Synod will take this for anything but an unjustifiable pretension, in view of the fact that intercommunion between us has not been established yet, that, bitter as the fact is for the feeling of a Christian, our Churches still

think one another outside each other, as they are not mutually bound by the acceptation of each other's sacraments, doctrines, and discipline? The author of the article cannot be ignorant of the fact that the canons of other Churches are not binding on us, just as our own canons are not obligatory for other confessions. It is exactly the disagreement of doctrines and canons that conditions the existing separation of the Churches.

In our relation with the Orthodox Churches of Greece, of Antioch, or of Jerusalem, etc., from which we are divided by nationality, but to which we are bound by faith, a re-ordination by a Russian Bishop or *vice versa* could not take place; and if it did it would be altogether uncanonical and would bring on the offender the totality of punishment assigned by the canons which are quoted by the author. This would mean interfering with the regularity of our own inner life and discipline, it would mean an offense and a derision of our own canons.

Further, the priesthood of the Roman Church being indisputable in the eyes of the Œcumenical Church, in cases of conversion we receive the Roman priest into our own Church in whatever degree they were before they joined, demanding from them only the confession of faith and the repudiation of heresies. As to the Protestants, the Œcumenical Church command that they should be (re-)ordained on their entering the ministry of the Orthodox Church, this ordination being preceded in the Russian Church by their repudiating heresies and by Confirmation. An exceptional position in this case is assigned to the Anglican (P. E.) Communion, concerning whose Orders the Holy Eastern Church speaks no direct decision. They are not rejected, but neither are they accepted. The question stands *in transitu,* but the existing practice insists that, until this question is œcumenically solved, the order should be the same as that applied to the Protestant clergy.

Unfortunately the Russian Church has been left no avenue of escape but to treat the P. E. Church so far as re-ordaining her ministers as if they belonged to the many ultra-Protestant bodies who do not recognize an Historic Episcopate. She (the P. E. C.) had a grand opportunity of purging herself of the name "Protestant" in her revision of the Book of Common Prayer and of the Constitutions and Canons, but instead not only refused to do so, but reasserted her Protestant character by the very vote of her General Convention in refusing to omit the word "Protestant" in the titles of her Liturgy and other Documents, etc. The variance between Episcopal divines as to doctrine in reference to Holy Orders and other articles of their Faith has caused, naturally, a like difference of opinion in the minds of the Russian Church as to the actual Faith and ministry of the P. E. Church, and of the whole Anglican Communion. The individual opinions of the Eastern theologians disagree concerning this question. Some of them accept the Roman point of view. Others work with all their hearts toward the acception of Anglican ordinations; they work with conviction and their labors stretch over many long years. What part of these profitable labors belongs to "Dr. Tikhon," (as the author of the article generously calls His Grace the Prelate of the Russian Church), would be now untimely to say. My present object is not to justify His Grace, but to demonstrate the indelicacy of the author's pretentions. Yet His Grace's earnest labors towards this object here, in America, as well as in Russia, when he was a member of the Holy Synod; his bringing into the work sympathetic collaborators; his having instituted a prize paid out of his private means for the best work on this subject in the Ecclesiastical Academy; his wide correspondence and acquaintance with the Episcopalians who work for the same great object; have seriously helped the Holy cause of the union of the Churches. Neither has His Grace placed any obstacles in the way to the realization of the desired object by adhering to the commands of the Church canons and by strictly fulfilling his pastorial duty with regard to Dr. Irvine, who joined the Orthodox Church and expressed his wish to enter her ministry. The reordination of Dr. Irvine is merely an act of obedience to actual rules. It does not presuppose a negative solution of the great question.

But the author of the article takes the unwarrantable liberty to make of this incident an event of wide principal significance; he goes even so far as to bring it forward as something decisive—fated to push asunder the two branches of the Christian Church, which have actively labored heretofore for the cause of the union. He uncharitably imports harshness into the mutual relations of the Churches and to start the emotions of the public.

Let us inquire now what value would the Protestant Episcopal Church attach to the personal decision of our Archbishop were he to decide that Dr. Irvine was to be received without reordination? No value at all. Knowing that a decision of this kind cannot be authorized even by the local Russian Church, not to mention all the Eastern Church, the P. E. C. would attach no importance to a particular instance of this kind. It could not even establish a precedent on the ground of it, because such an act of Archbishop Tikhon would necessarily bear the stamp of a rupture with the canons of the Eastern Church. Moreover, did His Grace receive Dr. Irvine without reordination, THE LIVING CHURCH would be right in accusing him of meddling with the inner life of the P. E. Church.

The author says that "the diplomatic usefulness of Archbishop Tikhon in this country is at an end," and that he must be recalled to Russia. We are very reluctant in identifying the idea of a diplomatist with the idea of a servant of the Church. But let us suppose that Archbishop Tikhon really had exhausted his diplomatic talents in his intercourse with the Episcopalians. What of it? Is he an envoy of the Russian Church to the P. E. Church of America? The author himself has ascribed to him a very different mission. And would he be logical in saying that now that this prelate is no more agreeable to the P. E. Church, there is no further usefulness for him? No, my dear sir, the task of the Russian Church in this country is holier and higher than this, and it stands beyond any analogies with lay diplomatists and is on common ground with that of all religious Bodies within the United States. We believe that besides the people whose opinion you represent, we shall still have many friends among the Episcopalians, when after a calm deliberation they quietly convince themselves, that in his decision our Archbishop was not guided by the spirit of intrigue or by unkindness, much less by self-interest or insincerity. What will the author of the article say if I tell him that friendly communications of this kind have already reached us? And we know and believe that the great conservative Catholic part of the P. E. Church do not coincide with the harsh criticism of THE LIVING CHURCH. Common sense has to suggest to our friends that if a representative of a Church is willing to undergo such a risk of hasty criticism, of a possible estrangement from some of his former friends, it goes to show that the reasons that prompted him were more important for him than the comfort he would have enjoyed did he act differently;—if you wish, it is dearer for him than his position in America. Are we not to obey God rather than man? For in the life to come we shall not answer for the lack of diplomatic usefulness, but for the lack of self-abnegation and love.

Here is something that will help the author of the article to realize his hastiness. He insists on the Western idea of the indelibility of Holy Orders: "once a priest—always a priest." But could the author of the article himself state with perfect certainty that the whole P. E. Church accepts Holy Orders as an indelible Sacrament? More than this, does the great majority of the P. E. C. accept the sacrificial character of the priesthood, or see in it a Sacrament of the Gospel at all?

And from our point of view I have no right to be offended by the understanding of the *Churchman* that "this reordination would be the action in case it were desired to readmit to Orders (of the P. E. C.?) a deposed Russian priest." What right have we to protest? If we cannot keep a man in our own heart, and you wish to receive him,—by all means take him, and all honor to you if you can use of him to God's glory.

I can only smile at the reference to Fr. Gapon. Believe me, we are free even from the shadow of the despotism, with which the author of the article wants to enslave a man who at one time was a priest in the P. E. Church.

I write entirely on my own responsibility. Fr. Irvine "is of age; ask him; he shall speak for himself" (St. John ix. 21). Our Church will put no restrictions on him.

I shall be much obliged if you publish this letter in your magazine of the next issue.

Respectfully yours,

ALEX. A. HOTOVITZKY,

Dean of the Russian Cathedral, New York City.

November 14, 1905.

THE REPORT ON DR. CRAPSEY.

To the Editor of The Living Church:

MAY I ask, as a member of the Committee to Investigate Rumors, etc., concerning the teachings of Dr. Crapsey of Rochester, N. Y., that space be given me in THE LIVING CHURCH

to correct some wrong inferences made in your editorial in your last number?

The committee appreciated the courtesy with which you dealt with it during the time of its investigations. We have no fault to find with those who disagree with the findings of our Report, nor have we any disposition to controvert the criticisms made. Each member feels that he has come to his decision after long and careful consideration of all the evidence which could be produced, and he has the satisfaction at least of a good conscience in the matter.

Your first criticism is that the committee was utterly incompetent. Quoting from the report where it states that practically all the evidence is contained in Dr. Crapsey's book, *Religion and Politics,* and his *Outlook* contributions, you call attention to the fact that these were not published until two months after the appointment of the committee, and as there is no distinct reference in the report to the complaint of ten presbyters of the diocese concerning Dr. Crapsey's public utterances in a sermon preached in March, you hold up the committee to the pitying contempt of your readers, as not knowing enough to interpret the canon defining its duties. Certainly it is not for one of the committee to discuss the fitness and qualification of its members. He may add, however, that the Bishop of the diocese had confidence enough in their competence to appoint them, and he has had opportunity to know them ever since he has been in the diocese.

But one thing we as a committee have a right to ask, is fair treatment.

Now let me ask you frankly, Mr. Editor, when you wrote that editorial, did you not know the book, *Religion and Politics,* is simply the publication of the sermon lectures which Dr. Crapsey delivered during the winter of 1904 and 1905; and that it was to statements made in the twelfth lecture (pp. 276-296 in the book) on the "Present State of the Churches," that the ten presbyters made complaint to the Standing Committee? The identity of the two is clearly stated by Dr. Crapsey in his Preface. This preface contains a carefully elaborated statement of Dr. Crapsey's position, claims, and defence, and is in some ways the most important part of the book. If you had not read the "Preface," you have judged Dr. Crapsey without giving him a hearing. I will not believe that your utter misrepresentation of the committee was wilful, but your ignorance of these published facts is hardly excusable. While you feel fully competent to discharge the committee for "contemptible" incompetence, and pass sentence of deposition on Dr. Crapsey, yet I can assure you that the committee came to its conclusion after the most painstaking inquiry.

Let me add one other thing, namely, that the only reason why this case was given to our committee was because there were not three presbyters in the diocese who were willing to present Dr. Crapsey to the Bishop for trial. The canon under which our committee was appointed was not framed to meet such a case as this. The case of Dr. Crapsey was not one of "public rumor"; but one of teachings publicly uttered and published. The canonical provision in such cases is a presentment to the Bishop by a majority of his vestry, or by the Standing Committee, or by three presbyters. There were ten presbyters who requested the Standing Committee to act, but not even three of the ten who would themselves act.

Hornellsville, N. Y., November 18th, 1905.

Sincerely yours,
EDWIN S. HOFFMAN.

To the Editor of The Living Church:

IT goes hard with me to find fault, in the slightest degree, with THE LIVING CHURCH, when it has been fighting so bravely for truth and honesty and loyalty in our Zion: but I must demur to the strong language of its editorial on the report of the Investigating Committee of Western New York.

I have read that report carefully and I do not think that it can be justly described as "a fiasco," nor do I concur in the judgment "that this failure on the part of the Committee to return a presentment is one that cannot be too vigorously condemned."

As I understand the report of the Committee it means simply this, viz., "As Priests of the Church in this diocese, we regard our Reverend Brother as a man of eloquence in exploiting his intellectual vagaries, which, if taken seriously, as emanating from a sound mind, are calculated to bring grief and hurt to many of his brethren and subvert the doctrine and polity of the Church: but when we come to examine those of his utterances, which have had his approval in cold type, we find them so rhetorical and equivocal, that we do not believe they could be used as exact and positive evidence in a Court of Law: and therefore we are constrained to advise against the scandal of a public trial, which, in our candid judgment, would result in nothing but harm."

That is the way the report strikes most of us here, and, if it shall be so construed throughout the Church, the committee will be rather commended than condemned for having saved us from the most horrible sensation of a trial that would have tickled the "Yellow Journalism" of the country and gained the Church nothing but distress and shame.

No one can feel more keenly than a Bishop does the hurt and hindrance to the Church's work, caused by morbid egotism and the exuberant freshness of modernity, exhibited in the pulpit. Yet we are not afraid. How many people to-day—Christian and non-Christian—know the name and history of Montanus? And yet he was the greatest personality and the most popular leader in the Christian Church of the second century, his followers outnumbered the Catholics in almost every Western see, and his system lasted for over four hundred years. Almost every century had its Abelard (who was splendid in everything but his morals) and why should we be frightened? Dogma is the intellectual expression of our religion. The Church commands the recital of both Creeds on every Sunday. She also commands the use of her Prayer Book Service, the language of which, in prayers and anthems and exhortations, is definite and clear enough for a child to understand. Can we believe that the American people are fools enough to tolerate, for any length of time, the recital of these offices by one who declares from the pulpit that he does not believe what he has said upon his knees before God's altar?

For this reason, it seems to me, public trials for heresy can happen only rarely among Churchmen. We assume that we are gentlemen as well as Christians. We assume that our people have average intelligence. We assume that, when a manly man, in the supreme moment before the altar of God, says, on Christmas Day, "Because thou didst give Jesus Christ, Thine only Son, to be born as at this time for us: who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary His mother"; and again on Ascension day: "Through Thy most dearly beloved Son Jesus Christ our Lord: who, after His most glorious Resurrection, manifestly appeared to all His Apostles, and in their sight ascended up into Heaven" —we assume that such a man intends at least to mean what he says: and if afterwards he speaks words that seem to conflict with those words of the Prayer Book, we must give him the benefit of the doubt. For surely, it were a terrible and ghastly thing to imagine that any man could wear the surplice and say the prayers of the Prayer Book, and in his heart deny the reality and truth of the words he used. That were to repeat the challenge of Isaiah xliv. 20: "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say Is there not a lie in my right hand?"

I am constrained, therefore, reluctantly, to differ with THE LIVING CHURCH as to this particular case: but at the same time I do not wish it to be understood, that there is no possible ground for trial where heresy is alleged. There may be instances, and there have been, where a man definitely and in set terms repudiates an article of the Creed, and where, with all respect to his manliness and courage, judgment in definite form must be passed against him, because he has explicitly and in writing renounced the statement of the Faith on which this Church was founded. But this does not apply to the case of one who recites the Creed and says the prayers frequently in public services and who declares that he believes them *ex animo,* and has never written anything which, if rightly construed, will traverse or contradict them.

I believe in the American people. I believe in their common honesty. I believe that no dishonesty can ultimately prosper, either in business, politics, or religion. And if a man chooses to court notoriety by juggling with solemn oaths, he is welcome to his fame.

THOMAS F. GAILOR,
Bishop of Tennessee.

To the Editor of The Living Church:

I NOTE in the current issue of your paper a quotation from the Rev. Dr. Crapsey's sermon: "In the light of scientific research, the Founder of Christianity, Jesus, the son of Joseph, no longer stands apart from the common destiny of man."

Will you permit me to say that I have had more of the "the light of scientific research" than Dr. Crapsey has had, and that

I can prove scientifically that the "Founder of Christianity" *does* stand apart? I can prove scientifically that Jesus is all that He claimed for Himself and all that the Apostles claimed for Him. I can prove His sufficient divinity for all human needs, and His potential equality with the Father. I can prove this by psychological laws, which derive their own greatest authority from the fact that they are *His* laws, scientifically demonstrated to be true—the laws of faith, hope, love. I can give a working definition of these terms, so that by study others can do what I can. I am prepared to do so, for any earnest inquirer. Not only that, but I have a book already written in which my principles are demonstrated so logically that I am certain that no qualified psychologist can gainsay them or will long make the attempt.

I have gone more deeply into psychology than any other man living. I *know* this, because if any other man in the world had known for six months what I have known for six weeks, I should have heard of him. I have historical precedent for my firm belief that people all over the world have heard from me, although they do not know it.

So much for "the light of modern science" of which Dr. Crapsey speaks. CHARLES FREDERIC CARSON.

Nevada, Mo., November 18th, 1905.

"TOM PAINE," OR THOMAS?

To the Editor of The Living Church:

I SEE some one has been criticising you for writing the name Tom Paine! Why, I who have lived in this world over three score years, have often heard of "Tom Paine," commonly called "The Infidel," but never till now of Thomas Paine, or Mr. Thomas Paine, or Thomas Paine, Esq. I would not know of whom the speaker was talking under any one of the last three titles unless to one of them was subjoined, "The Infidel." I know his works have been very injurious, aye, most pernicious to youthful Christians and (if truly reported) even condemned by himself in his last hours.

A lady with whom I am personally acquainted informed me that her father deeply regretted the reading of Tom Paine's blasphemous works when young. The sin of such reading troubled him all through his long life and rendered his own faith at times less stable than it would otherwise have been.

Lord Byron wrote of Tom Paine thus:

> "In digging up your bones, Tom Paine,
> Will Cobbet has done well;
> He'll visit you on earth again:
> You'll visit him in ———."

Lord Byron, by no means a saint, like many others judged his brother, forgetting the command of Christ: "Judge not that ye be not judged." We can condemn a man's works, but to say what shall be the final disposal of his soul and body is usurping the attributes of God. Even Christ, in his capacity of man, would not judge: "Ye judge after the flesh; I judge no man." Perhaps we may say of one man, but of only one, that he has gone to the place prepared for the devil and his angels; that one is Judas, the betrayer of Christ. The one hundred and twenty disciples assembled in council with the first Apostles "prayed and said" (see Acts i. 15-26). "To his own place" may be the place of torment. For Christ said of Judas: "Have not I chosen you twelve and one of you is a devil?" He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve (see John vi. 70-71).

Marlow, Ga., November, 1905. H. M. JARVIS.

HONORARY DEGREES.

To the Editor of The Living Church:

I HAVE to-day read with interest the article, "Honorary Degrees," in your issue for November 18th. I do not think an honorary degree would be such a shame and a byword as the so-called *earned* degrees are in the American Church to-day. I know of men who have simply had special courses (never seen the inside of a college, let alone a seminary), and are holding all kinds of degrees, obtained after reading three books in English, writing a thesis from one of the books, paying $45 and receiving a diploma to the effect that the individual is a D.D., LL.D., or Ph.D. Where does the fault lie? Surely with our Bishops. My present Bishop is very much opposed to any such dishonesty and but lately asked me to write a letter to our Church paper *in re "Degrees."* This I have not done so far, because I am in the hopes that this subject may reach the clergy through your widely circulated paper. The *Living Church Annual* should cut out all the bogus degrees, for they are nothing more or less. I know what I am talking about, as I have been approached upon this subject, and alas! by three different priests of the Church, one holding a prominent position. I was even told that I could pay for the degree I might choose on the *instalment* plan.

Trusting that you will publish this in the interests of honesty and the Church, I am, Yours faithfully,

ANNESLEY THOMAS YOUNG.

Literary

SOME BOOKS FOR CHILDREN.

THE characters in an entertaining book are real personages to the youthful reader, therefore many a girl will be delighted again to meet *Helen Grant* (1) and to enter into her life as a senior at Aldred House. Helen met with no remarkable adventures, and the book is simply a pleasing chronicle of what any girl might experience at boarding school. *Dave Porter at Oak Hall* (2) is a story written on similar lines for boys. In the manly young hero are embodied the qualities which make for success, not alone in boarding school, but in the world at large as well. In *The Fort in the Wilderness* (3) Mr. Stratemeyer returns to historical themes, the uprising of Pontiac furnishing many a thrilling episode. As in its predecessor, Dave and Henry Morris are two of the principal characters in this book. It would be impossible for the author of *Paul and Persis* to write any but a good story, therefore young readers may expect to be well entertained by *The Scarlet Patch* (4). This is not a tale for boys alone, as it was chiefly owing to a girl that the village of Schoharie was not the scene of an Indian massacre.

One of the best of the season's books for boys is William C. Sprague's account of the Lewis and Clark Expedition, in which *The Boy Pathfinder* (5), seventeen-year-old George Shannon, figures most prominently. Shannon is not a fictitious character, although many of his adventures read like romance.

Some two or three years ago an unusually fascinating little personage appeared in the realm devoted to fiction for children whose name was Hortense, and it is truly a delight to find her figuring prominently in a story of her friend. Miss Foster has conclusively demonstrated in *Cordelia's Pathway Out* (6) that earnest purpose equips a girl for a useful life quite as surely as does a brilliant mental endowment. *Dolly's Double* (7) is a pleasing story for small girls which has two little heroines. How one happened to be the double of the other is explained satisfactorily in the last chapter.

The young *Armstrongs* (8)—three girls and a boy—were exiled from home one summer because of their mother's illness. The story of their doings and misdoings is told in their own letters and makes lively reading.

Trixsey (9) was only a bright squirrel, who had spent his babyhood in captivity. Upon his escape he met with many adventures in the unknown world of the woods that are related in a chatty manner which will please the little ones, and incidentally they will learn many facts of natural history. A book of similar character, but for older children, is Mr. Roberts' *Red Fox* (10) a sagacious animal who lived in the backwoods of Canada. The author's well known love for his four-footed friends gives him a remarkable insight into their lives, and readers of this story of Red Fox are assured that his intelligence, adaptability, and foresight are not unusual.

Mr. Andrew Lang has brought out his new fairy book, according to his custom of many years' standing, this year's bearing the title *The Red Romance Book* (11). The stories herein found were evolved by Mr. Lang from the old romances. This is the 18th volume of its kind from the same pen, and is in some ways the most attractive and interesting of them all.

Excellent sketches of great historical heroes are given in *With Spurs of Gold* (12), Heroes of Chivalry and Their Deeds, by Frances Nimmo Greene and Dolly Williams Kirk. The characters included are Roland and Oliver, The Cid, Godfrey, Richard Coeur de Lion, Chevalier Bayard, and Sir Philip Sidney. This would be an excellent Christmas gift for a youth old enough to appreciate true valor and heroism.

In the series of "Pepper Books," which have been of such absorbing interest to the young people of the present generation, Margaret Sidney has just issued the tenth volume, entitled *Ben Pepper*. Readers will wonder why Ben's life was not made the subject of a special volume before this. It is enough to say that the traditions of the Pepper Books are well maintained in this, the latest volume. It is published by Lothrop, Lee & Shepard Co., Boston. Price, $1.50.

There is being issued by Messrs. E. P. Dutton & Co. a series of English classics told for children, with fine illustrations in colors, attractively bound in cloth, the price being 50 cts. per volume. The title of the series will be "Told to the Children Series." The volumes

thus far issued are *Stories of King Arthur's Knights* and *Stories of Robin Hood*. They are well adapted for the purpose.

(1) *Helen Grant at Aldred House.* Third volume of Helen Grant Series. By Amanda M. Douglas. Illustrated by Amy Brooks. 12mo, cloth. Price, $1.25.

(2) *Dave Porter at Oak Hall;* or, The School Days of an American Boy. By Edward Stratemeyer. Illustrated. Cloth. Price, $1.25.

(3) *The Fort in the Wilderness;* or, The Soldier Boys of the Indian Trails. Fifth Volume of the Colonial Series. By Edward Stratemeyer. Illustrated by A. B. Shute. Cloth, 12mo. Price, $1.25.

(4) *The Scarlet Patch.* The Story of a Patriot Boy in the Mohawk Valley. By Mary E. Q. Brush. Illustrated by George W. Picknell. Cloth. Price, $1.25.

(5) *The Boy Pathfinder.* A Story of the Oregon Trail. Second volume of the Making of Our Nation Series. By William C. Sprague. Illustrated by A. B. Shute. Cloth. Price, $1.50.

(6) *Cordelia's Pathway Out.* By Edna A. Foster, Editor of Children's Page of the *Youth's Companion*, and author of *Hortense*, A Story for Young Girls. Illustrated by Clara E. Atwood. Price, $1.00.

(7) *Dolly's Double.* By Ethel Wood. Illustrated. 12mo, cloth. Price, $1.00.

[All the foregoing are published by Lothrop, Lee & Shepard, Boston.]

(8) *The Armstrongs.* By Laura E. Richards, author of *Captain January*, etc. Illustrated by Julia Ward Richards. Cloth, 12mo. Price, $1.25. Boston: Dana Estes & Co.

(9) *Trixsey's Travels.* By Emily Paret Atwater, author of *Tommy's Adventures*, etc. Illustrated. Philadelphia: George W. Jacobs & Co.

(10) *Red Fox.* The Story of his Adventurous Career in the Ringwaak Wilds and of his Final Triumph over the Enemies of his Kind. Told by C. G. D. Roberts, author of *The Kindred of the Wild*, etc. With many illustrations by Charles Livingston Bull. Boston: L. C. Page & Co.

(11) *The Red Romance Book.* By Andrew Lang. New York: Longmans, Green & Co. Price, $1.60 net.

(12) *With Spurs of Gold.* Heroes of Chivalry and Their Deeds. By Frances Nimmo Greene and Dolly Williams Kirk. Boston: Little, Brown & Co. Price, $1.50.

A BUNCH OF BOYS' BOOKS.

THE WIDOW O'CALLAGHAN'S BOYS (1) is not a new book; for it has been read and admired for seven years; but this is a new illustrated holiday edition. It is a delightful story of how a poor widow brought up her seven boys to be useful and good men. An excellent gift book. One of the very best books we have read in a long time is Edna Edwards Wylie's *The Ward of the Sewing Circle* (2). It tells of how each member of the society provided for an orphan boy for two months apiece. His experiences were varied and many of them amusing.

There is lots of fun for a boy reader in *The Beaufort Chums* (3), which relates the adventures of a lot of boys and a dog on the Mississippi River. A similar story is *Lonely O'Malley* (4), which gives a picture of boy-life, not very refined, but probably true to life.

There is another volume of the "Janet Series" (5), which brings in the same children who figured in the other volumes. It does not differ materially from the others of the series. A book which is not a story book but one which tells boys how to make things, and amuse themselves (6) is very useful and at the same time also instructive. A boy would get many good ideas by reading this book. How to make a doll's house, printing, canoe, traps, targets, an outdoor gymnasium, a miniature theatre, toy railway, automobiles, and photography are among the subjects treated.

Sketches of the boyhood of eight famous men, Giotto, Bach, Byron, Gainsborough, Handel, Coleridge, Canora, and Chopin (7) are both interesting and entertaining. A book of a different nature, but instructive, is about the young of various animals (8). The author tries to instil the theory of evolution into children's minds; her stories about young beasts will entertain the children. *Shipwrecked in Greenland* (9) is an exciting book of adventure in Greenland and on the coast of Labrador. It is founded on the unfortunate expedition which, on board the steamer *Miranda* came to grief in the summer of 1894 off the coast of Greenland.

Another book about an ordinary boy is *Pinkey Perkins, Just a Boy* (10). This is a stirring book and is the every-day record of an average boy. An exciting true story is *The Boy Captive in Canada* (11). It is a sequel to *The Boy Captive of Old Deerfield* and carries on the story of Stephen Williams during his captivity with the Indians and his escape home after thrilling adventures. *The Red Chief* (12) is a tale of frontier life in the Revolution period and is founded on fact. It is also an Indian story and is both instructive and exciting. *The Lost Treasure Cave* (13) is the story of two Wisconsin schoolboys, who go to southern Colorado to secure a vast treasure known to be hidden in a great cave; are captured by Indians and have all sorts of wild adventures.

The most striking thing in all these books, except *The Boy Captive*, is that God and religion are not so much as mentioned. It is a sad state of things that in a dozen books written for boys, no reference whatever is made to the only thing which is of eternal value.

Dan Monroe, a Story of Bunker Hill (14) is founded on fact. It gives a picture of the Concord and Lexington fight and the battle of Bunker Hill. *In the Line* (15) is the third volume of the Phillips Exeter Stories. It is an interesting story, and gives much information as to the American Rugby game of foot-ball. It is sure to be a favorite with the boys. *The Gregory Guards* (16) is a story of a summer spent on an island near New York by six boys, who organized the Gregory Guards, and developed manliness under favorable environments; a bright, entertaining book for boys.

Where is to be found the small boy who does not delight in the exploits of *Bold Robin Hood* and his merry men? (17) At any rate, he will surely be pleased with this little book which narrates five of Robin's wonderful escapes from capture, especially as it is embellished by many colored drawings by F. I. Bennett.

(1) *The Widow O'Callaghan's Boys.* By Gulielma Zollinger. Chicago: A. C. McClurg & Co.

(2) *The Ward of the Sewing Circle.* By Edna Edwards Wylie. Boston: Little, Brown & Co. Price, $1.00.

(3) *The Beaufort Chums.* By Edwin L. Sabin. New York: Thomas Y. Crowell & Co. Price, $1.00.

(4) *Lonely O'Malley.* By Arthur Stringer. Boston: Houghton, Mifflin & Co. Price, $1.50.

(5) *The Children of Bedford Court.* By Grace Le Baron. Boston: Lothrop, Lee & Shepard. Price, 75 cts.

(6) *The Boy Craftsman.* Practical and Profitable Ideas for a Boy's Leisure Hours. By A. Neely Hall. Boston: Lothrop, Lee & Shepard.

(7) *Boys Who Became Famous Men.* By Harriet Pearl Skinner. Boston: Little, Brown & Co. Price, $1.25.

(8) *Wilderness Babies.* By Julia Augusta Schwartz. Boston: Little, Brown & Co. Price, $1.50.

(9) *Shipwrecked in Greenland.* By Arthur R. Thompson. Boston: Little, Brown & Co. Price, $1.50.

(10) *Pinkey Perkins, Just a Boy.* By Capt. Harold Hammond, U. S. A. New York: The Century Co.

(11) *The Boy Captive in Canada.* By Mary P. Wells Smith. Boston: Little, Brown & Co. Price, $1.50.

(12) *The Red Chief.* A Story of the Massacre of Cherry Valley. By Everett T. Tomlinson. New York: Houghton, Mifflin & Co. Price, $1.50.

(13) *The Lost Treasure Cave.* By Everett McNeil. New York: E. P. Dutton & Co. Price, $1.50.

(14 *Dan Monroe.* A Story of Bunker Hill. By W. O. Stoddard. Lothrop Publishing Co. Price, $1.25.

(15) *In the Line.* By A. T. Dudley. Boston: Lee & Shepard. Price, $1.25.

(16) *The Gregory Guards.* By Emma Lee Benedict. Boston: Lee & Shepard. Price, $1.25.

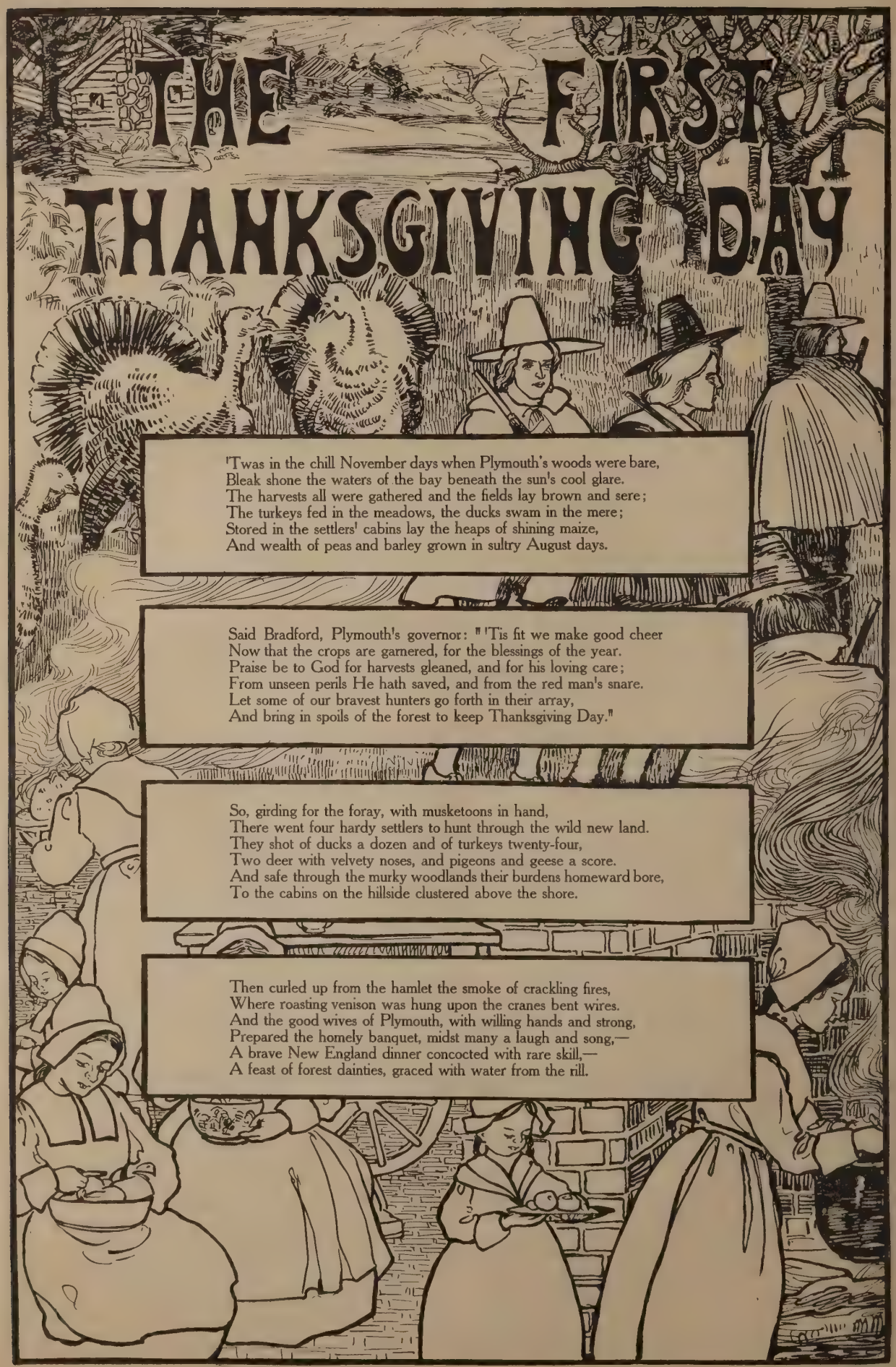
(17) *Bold Robin and his Forest Rangers.* By Caroline Brown. E. P. Dutton & Co.

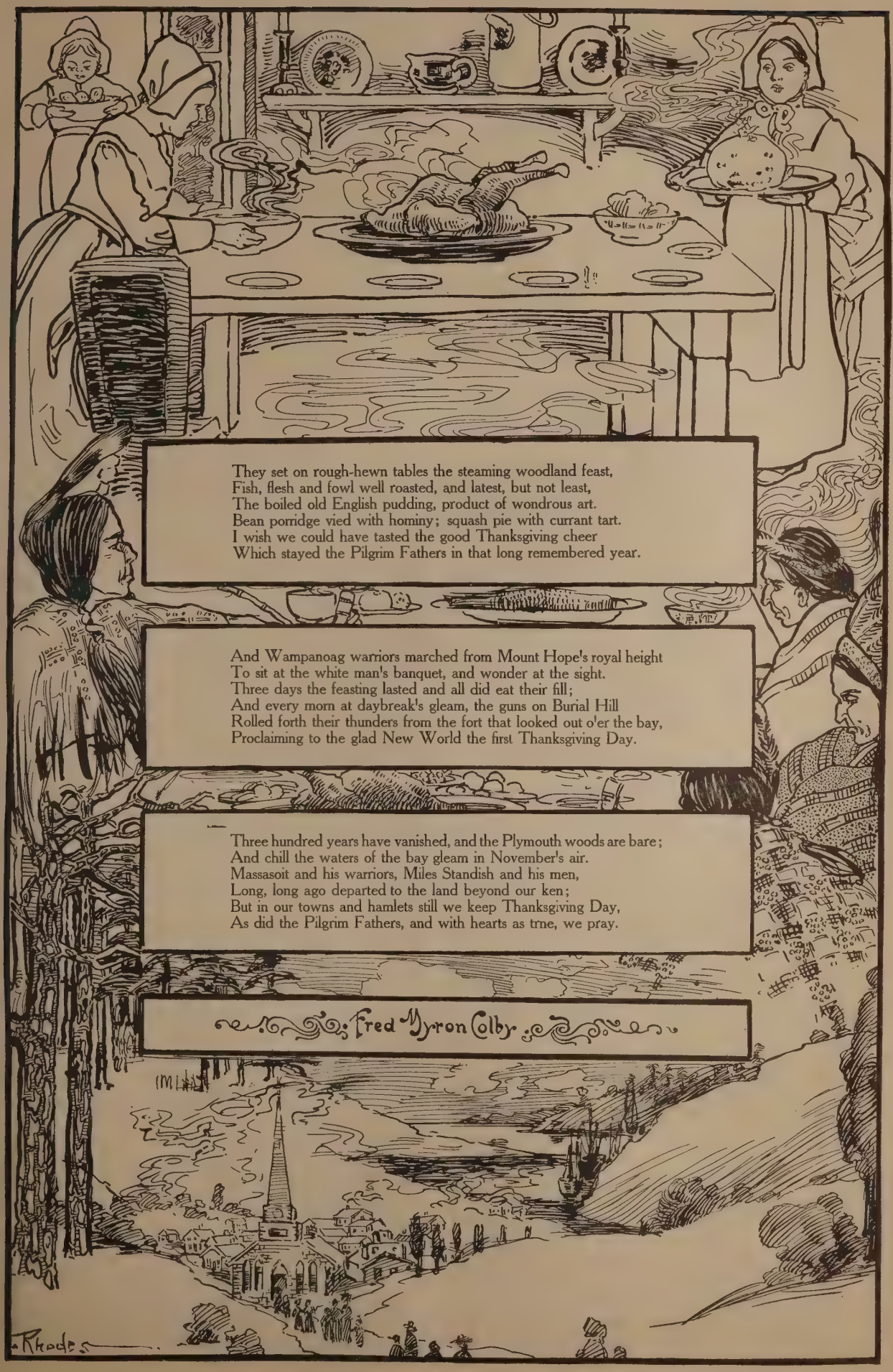
A GROUP OF GIRLS' BOOKS

LAURA IN THE MOUNTAINS (1) is one of a series and is the sequel of *Laura's Holidays*. It is written for very small girls and tells of a child's summer vacation. Another nice book for a little girl is *An Only Child* (2). It gives some of the events in the life of a little girl who loved kittens and had a Minnie whom she enjoyed very much. The book is very pretty and would surely please a child. *Lady Dear* (3) is a very pretty story of a Spanish child whose father joined the expedition of Christopher Columbus, and left her in Spain, where her uncle sought her life and her estate. It is very well illustrated and is sure to please a child. There is another *Randy* book (4), which continues the life of Randy and is just as entertaining as the others in the series; and it ends with the promise of still another. *The Schoolhouse in the Woods* (5) is a very charming book for a girl. It is the story of how two uncles tried to bring up a little girl, and her adventures in a country village. Rosalie is a very sweet child who, by her gentleness, tamed a rough Negro child, Sally. *Hobby Camp* (6) is for children of a larger growth. A few young people have a delightful camp in the woods, and this is the story of their daily life. A thoroughly wholesome book in every way. *My Little Lady in Waiting* (7) is a very romantic tale of a little girl, Nellie Ross, who rises from a poor waif in a tenement in New York to be Lady in Waiting to a German princess. *The Little Green Door* (8) is a romance of the time of Louis XIII. The title refers to the entrance to the king's garden. A remarkably pretty story. *Amy in Arcadia* (9) is the account of a girl's trip in Nova Scotia. It is full of information about Evangeline land. *How Barbara Kept Her Promise* (10) is a charming book for girls, with an interesting plot and an excellent tone. It shows how faithfully a child of twelve cared for her little sister, who was "only eight," under trying circumstances. *When Grandmamma Was Fourteen* (11) is a story about a child in Richmond, probably the writer herself. The book is delightfully written and is a good picture of Southern life half a century ago.

In pursuance of their reprints of the stories by Louise M. Alcott in new modern style, with illustrations from new drawings, Messrs. Little, Brown & Co. have this year brought out *Under the Lilacs* and *Jack and Jill*. These complete the set of eight volumes thus reprinted, and bring the classics that were read with such interest by the last generation of children up to the higher standard of workmanship required by the children of the present day. The stories have lost none of their interest since they first appeared, and

[*Continued on Page* 137.]


THE FIRST THANKSGIVING DAY
'Twas in the chill November days when Plymouth's woods were bare,
Bleak shone the waters of the bay beneath the sun's cool glare.
The harvests all were gathered and the fields lay brown and sere;
The turkeys fed in the meadows, the ducks swam in the mere;
Stored in the settlers' cabins lay the heaps of shining maize,
And wealth of peas and barley grown in sultry August days.
Said Bradford, Plymouth's governor: "'Tis fit we make good cheer
Now that the crops are garnered, for the blessings of the year.
Praise be to God for harvests gleaned, and for his loving care;
From unseen perils He hath saved, and from the red man's snare.
Let some of our bravest hunters go forth in their array,
And bring in spoils of the forest to keep Thanksgiving Day."
So, girding for the foray, with musketoons in hand,
There went four hardy settlers to hunt through the wild new land.
They shot of ducks a dozen and of turkeys twenty-four,
Two deer with velvety noses, and pigeons and geese a score.
And safe through the murky woodlands their burdens homeward bore,
To the cabins on the hillside clustered above the shore.
Then curled up from the hamlet the smoke of crackling fires,
Where roasting venison was hung upon the cranes bent wires.
And the good wives of Plymouth, with willing hands and strong,
Prepared the homely banquet, midst many a laugh and song,—
A brave New England dinner concocted with rare skill,—
A feast of forest dainties, graced with water from the rill.



They set on rough-hewn tables the steaming woodland feast,
Fish, flesh and fowl well roasted, and latest, but not least,
The boiled old English pudding, product of wondrous art.
Bean porridge vied with hominy; squash pie with currant tart.
I wish we could have tasted the good Thanksgiving cheer
Which stayed the Pilgrim Fathers in that long remembered year.

And Wampanoag warriors marched from Mount Hope's royal height
To sit at the white man's banquet, and wonder at the sight.
Three days the feasting lasted and all did eat their fill;
And every morn at daybreak's gleam, the guns on Burial Hill
Rolled forth their thunders from the fort that looked out o'er the bay,
Proclaiming to the glad New World the first Thanksgiving Day.

Three hundred years have vanished, and the Plymouth woods are bare;
And chill the waters of the bay gleam in November's air.
Massasoit and his warriors, Miles Standish and his men,
Long, long ago departed to the land beyond our ken;
But in our towns and hamlets still we keep Thanksgiving Day,
As did the Pilgrim Fathers, and with hearts as true, we pray.

Fred Myron Colby

Rhodes

HE KNEW WHAT WAS IN MAN.

By Roland Ringwalt.

ST. JOHN, the last of the twelve apostles, he who tells us of our Lord's Incarnation and His pre-existence, tells us something else not less wonderful. He says that the Saviour knew what was in man, and this thought must have taken deeper root in the apostle's mind as he saw the innumerable proofs that the average man does not know what is in his brother or even in himself. St. John's long life must have shown him that the keenest eyes may fail to pierce the covering which hides weak points from love or strong points from hatred; that mental timidity or moral cowardice may blind a man to his own powers; that vanity or stubbornness may conceal from him the defect only too plain to the dullest bystander. After years of meditation on the Redeemer's acts and words, he summed up the life by saying that Jesus of Nazareth knew what was in man.

No day passes without countless errors of judgment in the dealings of men with each other. We put too much confidence in somebody and lose our money, or too little confidence in somebody and miss what might have been the best friendship of our life. The parent is too strict with one child or too mild with another. A boy who is stubborn chooses a business not adapted to him because he will not take advice; and his more intellectual brother, owing to some painful irresolution, is led away from the course chosen by his own better judgment. We cannot reflect on the acquaintance of our youth without a blush. We admired some one whose witticisms now echo like the crackling of thorns under a pot; whose fine sayings are like sounding brass and tinkling cymbals, and we marvel at our own folly. Another flash of memory brings back the patient, unselfish face of one whose merits we never saw, of a self-denying and saintly character who, like Enoch, walked with God. In our humbler moods we contrast our mistakes and forgettings, our unreasonable likings and dislikings, our over-estimates and under-estimates with the judgments of Him who knew what was in man.

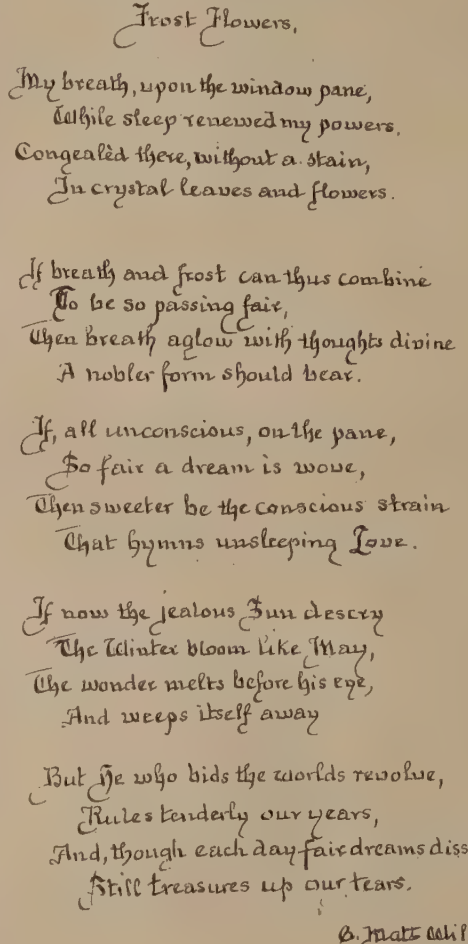
Even on a hasty glance we can see that the average human reckoning of other human beings is wide of the mark. But we forget that the master critics of human nature, the people who are admired for their discernment, are specialists, not students of the whole body of humanity. The merchant or banker who becomes almost infallible in his calculations may be blind to all sides of human life except buying and selling, lending and borrowing. A political leader who understands the type of mind that is moved by oratory, the type that responds to the brass band, the type that must be flattered, and the type that has an itching palm, may be a mere child outside of his chosen field. Pitt's cutting sentence, "In all England there is no greater fool than Nelson on shore," brought out Nelson's just retort, "I could make as big a fool of him if I had him on board ship," and the sayings are too true to be forgotten. As botanists or chemists, keen-sighted in their lines of work, may be blind to all else, so it is a daily experience to find that those who deal with one class of mental and moral characteristics forget all others. There is meat in the story of the veteran diplomats who were hopelessly bewildered by their junior, simply because he told them the truth, and they, accustomed to the detection of artifice, had never looked for candor.

If "the proper study of mankind is man," it follows that the most interesting books are biographies and histories. But the best of them leave us in doubt. We read Lord Clarendon's splendid descriptions, and wonder if language could be used to better purpose. On a second reading we feel that Lord Clarendon's loves and hatreds were ever present. No doubt he strove to be just to every man, but it was not in his nature to forget the bitterness of the past, to separate the historian from the Cavalier, or, indeed, to rise above his own grievances. Differences of party or of creed, of country or of class, have inevitably colored the thought of writers and speakers who never intentionally told a falsehood or withheld a fact.

The most famous biography in our language is Boswell's life of Johnson, and few authors have taken more pains than Boswell, while most assuredly nobody else would have endured the contempt so often poured out upon him by the great bear whom he sought to lead. But there must have been a great deal about Johnson which Boswell never knew. Johnson's sleepless nights were very different from Boswell's midnight carouses; Johnson's inward purity could not reveal itself to Boswell's eyes; Johnson trod a lonely winepress never trodden by Boswell's feet. So far as it goes, Boswell's work is truthful, yet of necessity it is painfully incomplete, for the man who wrote the life was of lower clay than the man who lived the life.

Our own time has seen a host of books and magazine articles about Lincoln. The view taken by Nicolay and Hay is widely different from that taken by Lamon and Herndon. Men of high intelligence and undoubted sincerity have formed radically different opinions concerning Lincoln's mental processes, and his reasons for the leading acts of his public life. We cannot read any one of these books without feeling that the character is a puzzling one; that nobody saw more than a small portion of that mind, apparently so outspoken, and really so reticent. No school-boy of average ability has the slightest difficulty in writing a composition on Abraham Lincoln; but few grown persons who have read half a dozen of Lincoln's biographies are at all confident that they have found out what manner of man he was.

If we look for a commentary on St. John's great saying, we can find it in the words of Pascal, "Those who study man are even fewer than those who study geometry." Nearly all of us are forced to study certain individuals, or to investigate certain traits of human nature. But how few even think of studying human nature in gross! The so-called "masterly analysis" is, after all, the observation of a small number of phenomena, and bears the mark of the observer's calling. As Sam Weller described the inmates of the White Hart by their boots, so the lawyer, the physician, the priest, and the pedagogue, are almost sure to notice certain features of life, and quite as likely to overlook others. From the imperfect knowledge we gather in business and society, from the disappointments we meet with in portraits and books, we may gain a deeper reverence for Him who knew what was in man.


Frost Flowers,
My breath, upon the window pane,
While sleep renewed my powers.
Congealed there, without a stain,
In crystal leaves and flowers.
If breath and frost can thus combine
To be so passing fair,
Then breath aglow with thoughts divine
A nobler form should bear.
If, all unconscious, on the pane,
So fair a dream is wove,
Then sweeter be the conscious strain
That hymns unsleeping Love.
If now the jealous Sun descry
The Winter bloom like May,
The wonder melts before his eye,
And weeps itself away
But He who bids the worlds revolve,
Rules tenderly our years,
And, though each day fair dreams dissolve,
Still treasures up our tears.
B. Platt Williams.

WHEREVER thou goest, whatever thou dost at home, or abroad, in the field, or at church, do all in a desire of union with Christ, in imitation of His tempers and inclinations, and look upon all as nothing, but that which exercises, and increases the spirit and life of Christ in thy soul. From morning to night keep Jesus in thy heart, long for nothing, desire nothing, hope for nothing but to have all that is within thee changed into the spirit and temper of the holy Jesus. This new birth in Christ, thus firmly believed and continually desired, will do everything that thou wantest to have done in thee, it will dry up all the springs of vice, stop all the workings of evil in thy nature, it will bring all that is good into thee, it will open all the gospel within thee, and thou wilt know what it is to be taught of God.—*William Law.*

The Family Fireside

THE CHILDREN OF ST. JUDE'S.

By Filia Ecclesiae.

IS there a chapter of the Daughters of the King connected with St. Jude's?" asked Mrs. Horton of the rector, during his call upon her, soon after her arrival in the parish. "If so, I wish to be transferred to it as soon as possible."

The Rev. Laurence Carleton stopped to think a moment, then replied:

"I think there is none, at least at present," he said. "I seem to remember having heard of some talk about starting one, some time ago. But, as you perhaps know, I am not the actual rector of the parish, only the temporary rector while my friend, Mr. Hilton is abroad for the benefit of his health, so that I am really unable to tell you anything definite."

"I am sorry," replied Mrs. Horton. "At home, the meetings of the Daughters were a great pleasure to me, and I hoped to find a chapter here. Of course I can keep my membership in the old home chapter, but I like to be actively connected with some organization in the church that I attend regularly. Is there any chance of starting a chapter here, do you think? If so, I should be glad to assist in doing so, as that is part of the work of the order—its extension through starting new chapters."

"I should not like to do so without Mr. Hilton's knowledge and consent," replied Mr. Carleton. "I am afraid, too, that the parish is not yet ready for it. A society which does not give entertainments as a part of its programme would be apt to meet with little favor, and for the present it seems better to work through the societies we already have than to try to start anything new."

"Would it be possible to start a junior chapter?" said Mrs. Horton. "That would take in girls too young for the regular chapter, and give them instruction in Church work to prepare them for the work of the older order, and pave the way for the formation of a regular chapter, later on."

"I do not think that would work, either," replied the rector. "I find that the young people like what is known as the Young People's Society, which admits both young men and young women, and which gives fairs and entertainments once or twice during the year, much better than they would an organization for work of a more strictly spiritual character. This society has existed in the parish for a number of years past, and it would not be wise, in my judgment, to do anything that might interfere with it. I will think the matter over, however. Is there any branch of the order for young children, say for girls from 8 to 14? It might be possible to do something with them, if Mr. Hilton is willing, as there is nothing now that takes them in. A society that would make of them good, loyal, intelligent Churchwomen would be well worth while."

Mrs. Horton shook her head.

"I think children under 12 years of age are considered too young to understand and appreciate the nature of a promise like the vows of prayer and service. But I do not see why something could not be devised for them. I will think it over, if you wish, and let you know."

"Do so, by all means," said the rector. "If you can formulate a plan, I will submit it to Mr. Hilton, and then if he consents, we will put it in operation."

Mrs. Horton was, as the rector expressed it to his mother in their evening talk, a Godsend to the parish of St. Jude; a thoroughly trained and well-instructed Churchwoman, full of zeal and enthusiasm, and, withal, possessing sufficient tact and common sense to adapt herself to existing conditions and seek the advice of those in charge of parish affairs. She had served as substitute teacher in the Sunday School in the few Sundays of her residence in the parish, and had been shocked and almost appalled at the ignorance of her pupils on the Christian Year and other matters which, previously, she had "supposed everybody who had been attending a Church Sunday School had been taught from the very beginning." But what could be done about it?

"I am to live here, at least for the present," she mused. "If I, a stranger, go to work too aggressively at first, I shall alienate the very people I wish to make my friends. There is plenty of work—and good work of its kind—being done by the existing societies on their own lines. I don't believe my forte is managing entertainments, anyhow, though I am ready to do my part in helping those who do manage them. My time is too limited to attend the regular evening meetings, but I could do something afternoons. I must set my wits at work."

About a week later, Mrs. Horton presented herself at the rectory early in the evening.

"Are you at liberty for an hour or so?" she asked, as the maid ushered her into the cosy library, where the rector and his mother were sitting. Receiving an affirmative answer, she went on: "I have a plan to unfold, which I think may prove feasible. Mrs. Carleton, will you undertake the role of umpire in case disputes should arise? I don't know how tractable Mr. Carleton may be, and I may need assistance."

"Laurence is like most men—needs a little wholesome restraint occasionally," laughed his mother. "But he is a pretty good boy, after all, and I think he will be apt to do about as we wish, if we agree. If not—well, I think he would make his escape and leave us to argue it out by ourselves, eh, Laurence?"

"I most certainly should," he replied, "especially as you didn't bring Mr. Horton with you to keep me in countenance. Why didn't you?"

"Tom had to work to-night," said Mrs. Horton. "But he promised to call for me as he went home. I am glad, for I want him to meet you both—and—and he doesn't go to church very much. He wasn't brought up quite as I was and doesn't feel the same. Perhaps he will feel differently if he makes your acquaintance."

"We shall be very glad to see him," replied the clergyman, "and I think we can convince him that we are not very formidable persons. But now about your plan. I am quite curious to hear it."

Mrs. Horton brought from her hand-bag a neatly folded paper.

"I have here," she said, "a plan for a society to be called the Children of the King. All baptized children from 8 to 14 years of age shall be eligible. The badge shall be a small silver cross on a blue ribbon. The rules shall be three: to pray night and morning; to be regular in attendance at Church services and Sunday School, so far as is possible, and to bring others who should come; and to strive to be always kind, obedient, truthful, and reverent, as baptized children should. Do you not think any child can understand and try to keep these rules."

"I certainly do," said the rector.

"It lays upon the children nothing more than is required by the vows of their Baptism," said Mrs. Carleton, thoughtfully. "It will be a good thing to emphasize that point, if the society is formed. But where will you get the badges?"

"I had thought they might be procured from some firm that manufactures the little crosses, anchors, and hearts that are put on the ends of Prayer Book markers," said Mrs. Horton. "If we could get them at a cost not exceeding ten cents each, we could charge an admission fee sufficient to cover the cost of the badge. Then we must have a service of admission, to be conducted in the church, by the rector, something short, in which the children can join intelligently."

After an hour's discussion, the three prepared a short service, embodying the Creed, the Lord's Prayer, the threefold promise, following the question: "What were you made at your Baptism," answered in the words of the Catechism, "A member of Christ, a child of God, and an inheritor of the kingdom of heaven"; appropriate hymns, and the collect for the Ninth Sunday after Trinity: "Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen." The rector was to invest the child with the cross of the order, bidding her wear it in remembrance of her baptismal vows and her duty as a child of the King. It was a brief, simple, impressive form of service, within the comprehension of young children, yet dignified and solemn, and seemed to all three a fitting preparation for the Church work of maturer years.

Mr. Horton arrived just as the work was finished, and after a half-hour of pleasant social chat, he and his wife went to their home.

"I like that minister," he announced to his wife, as they walked along the street. "And his mother is a pleasant, jolly old lady, too—makes me think of my Aunt Louisa. You didn't want to run off and hide when you saw her coming as you did when Aunt Jane hove in sight. She was a great Churchwoman, Aunt Louisa was, but she never stuffed religion down your

throat at every trip and turn as Aunt Jane did. I believe that's the reason I got to dislike church-going, because Aunt Jane overdid the matter."

"I thought you'd like them, Tom. They aren't much like the Browns, are they?"

"I should say not. I'd never go to church again if Brown was the minister; but maybe I'll go with you to hear this man, Sunday."

The Rev. Laurence sent off a long letter to Mr. Hilton the next day, and waited with some impatience for the reply. When it came, it contained full approval of the proposed society and permission to go on with it as Mr. Carleton should think best. The society was started with about a dozen children. The promises were carefully explained to them, and they were duly admitted at a special service. It was not thought best to bar them from giving entertainments, though it was carefully explained to them that this was not the chief object of the order. They collected cards and pictures to be sent to children in the mountain regions of the South; they held a plant sale, a cake sale, and other similar affairs, and bought a violet and a green stole for the clergyman's use; they gave toward mission collections, and worked for the children's ward in the hospital, and though the society had its periods of prosperity and depression, it grew and flourished, and gained somewhat in membership.

One of its members was Elsie Morris, a bright little girl of peculiarly quick temper, who was apt to be in trouble with her mates through losing control of her tongue. Her home surroundings were not calculated to be helpful to her, and her life was a stormy one in many respects. Her health was not particularly good, and she suffered, as all nervous, sensitive children do, untold tortures at the hands of her inconsiderate mates. Mrs. Horton became greatly interested in the little girl, and the child reciprocated it in an intensified degree. A word from Mrs. Horton often checked the hasty retort that rose to the childish lips, and all her troubles were poured into the sympathizing ear of the friend whom she loved and trusted. The vows of the society meant much to her, for hard experience had made her thoughtful beyond her childish years.

Another little girl became interested in the Children of the King when it had been in existence a few months, and was delighted when she received permission to join its ranks. The cross was worn by her day by day, as proudly as ever soldier wore his decoration of honor. About two weeks after she became a member, while she was gathering flowers in a field, a heavy derrick, which had been used in some work of excavation, and had been left there, toppled over upon her, crushing out the young life instantly. This was the first death in the ranks of the society. The little cross, which she had so loved, was pinned to her white dress as she lay in her casket, and among the flowers was a white cross, tied with a blue ribbon, the tribute of her associates. The mother told of the child's love for the order and its promises, and the children were sobered and deeply impressed as the rector talked to them the following Sunday.

As Lent came on, the Children of the King were urged to do their part toward the Lenten offering, and they responded in a way that gladdened the hearts of the rector and his associates in the Sunday school work.

During the Lenten season, a class was prepared for Confirmation. Among the members were several of the older girls belonging to the Children of the King. As Mrs. Horton entered the church one Sunday and seated herself in the pew, Elsie Morris seated beside her. It was early, and while the people were coming in, Elsie spoke softly to Mrs. Horton:

"Do you think I might be confirmed, too?"

"You are pretty young, dear," said Mrs. Horton. "But if you really wish to be, I should think you might talk it over with Mr. Carleton. Perhaps he will let you."

As soon as the service was over, Elsie ran up to Mr. Carleton and proffered her request. She was young—almost too young, he thought, fully to realize the importance of the step. Yet she needed strength and support in her life, and though she often lost control of her temper, her repentance was swift and sincere, and her struggles against temptation were brave and often successful. So he gave his consent, and she joined Mrs. Horton in Sunday School with a radiant face.

Holy Week came with its solemn hours. Only three days more, and Easter would be there, with its flowers, its music, its rejoicings. Suddenly the news of a terrible tragedy was heard. "Elsie Morris has been dreadfully burned, by a can of kerosene exploding." The rector hastened to the house. There the child lay, swathed in bandages, but with nerves mercifully paralyzed, so that she suffered little pain.

"I can't see you, Mr. Carleton," she said.

"Never mind, dear, don't try. You will be better in the morning."

"Nobody knew just how the accident happened," said the rector to his mother as he returned to his home. "They supposed, from what I could learn, that she was trying to kindle the fire with the oil. She was hurrying to get supper, so she could go with her mother to-night to buy flowers for her Easter hat. I told her she would be better in the morning—and so she will, but she will not be here. It is a mercy, for she would be disfigured and crippled for life if she lived."

Toward morning, little Elsie died.

She, too, was buried with the white cross of the order on her breast. The stormy life here was ended, and the brighter life begun. Again the children were saddened as they looked at the vacant place in church and Sunday School. Mrs. Horton missed her sorely, for she had grown to love her well in the months of their acquaintance.

What the Children of the King had meant to these two alone, had justified its existence. But it continued to grow and flourish, and its work was one of the strong influences in building up the congregation of St. Jude's parish.

THE REPRESSION OF THE INDIVIDUAL.

A TRUE STORY.

AN elderly pastor belonging to a large denomination was sent to a small village in which the disposition to talk about other people's peculiarities was at least up to the average. The pastor was very fond of the word "individual." Sometimes he went so far as to speak of "the individuality of the individual," and this delighted one of the old women who was as fond of what she called "heavy words" as the legendary dame of "Mesopotamia." As a rule, however, he confined himself to "individual," but he certainly said "individual" very often. Mr. D., who was a truthful man, declared that he had counted "individual" fifty-three times in one sermon.

One day several elderly matrons in a class meeting were talking about answers to prayer, and one of them said:

"I had my prayer answered last Sunday. As soon as I woke I got to thinking about our pastor, and I prayed for him; prayed that he might speak right from the heart, and say something that would do everybody good. My prayer was heard, too, for he gave us a splendid sermon that night, and didn't say 'individual' once."

A GROUP OF GIRLS' BOOKS.

[*Continued from page* 133.]

the new setting makes them especially attractive. (Price, $2.00 each.)

Children in general will be delighted to know that there is another Little Colonel book new this season, making ten volumes concerning the adventures of the Little Colonel. This latest is *The Little Colonel's Christmas Vacation* (12) and will be found quite as attractive as its predecessors.

Practical rather than amusing is *A Little Cook Book for a Little Girl* (13). The book is filled with recipes and instructions for preparing the matter of fact dishes and will give excellent first instruction in kitchen science to many little girls.

(1) *Laura in the Mountains.* By Henrietta R. Eliot. Boston: Lothrop Publishing Co. Price, 50 cts.
(2) *An Only Child.* By Eliza Orne White. Boston: Houghton, Mifflin & Co. Price, $1.00.
(3) *Lady Dear.* By Millicent E. Mann. Chicago: A. C. McClurg & Co. Price, $1.00.
(4) *Randy's Luck.* By Amy Brooks. Boston: Lee & Shepard. Price, $1.00.
(5) *The Schoolhouse in the Woods.* By A. G. Plympton. Boston: Little, Brown & Co.
(6) *Hobby Camp.* By Frank H. Sweet. Boston: Pilgrim Press.
(7) *My Little Lady in Waiting.* By Louise E. Catlin. Boston: Lee & Shepard. Price, $1.25.
(8) *The Little Green Door.* By Mary E. Stone Bassett. Boston: Lothrop Publishing Co. Price, $1.50.
(9) *Amy in Arcadia.* By Helen Leah Reed. Boston: Little, Brown & Co.
(10) *How Barbara Kept Her Promise.* By Nina Rhodes. Boston: Lee & Shepard. Price, $1.00.
(11) *When Grandmamma was Fourteen.* By Marion Harland. Boston: Lothrop Publishing Co. Price, $1.25.
(12) *The Little Colonel's Christmas Vacation.* By Annie Fellows Johnston. Boston: L. C. Page & Co. Price, $1.50.
(13) *A Little Cook Book for a Little Girl.* By the Author of *Gala Day Luncheons.* Boston: Dana Estes & Co. Price, 75 cts.

Church Kalendar.

Nov. 5—Twentieth Sunday after Trinity.
" 12—Twenty-first Sunday after Trinity.
" 19—Twenty-Second Sunday after Trinity.
" 26—Sunday next before Advent.

KALENDAR OF COMING EVENTS.

Dec. 5—Synod, Springfield.
" 5-7—Ch. Students' Miss. Asso., Cambridge, Mass.

Personal Mention.

The Rev. J. O. Babin of Williamsport, Pa., has assumed temporary charge of the Church of the Good Shepherd, Yorkville, S. C.

The address of the Rev. Jesse R. Bicknell is changed from Washington, D. C., to St. Katharine's, Pensacola, Florida.

The Rev. Hugh McC. Birckhead has been appointed minister in charge of St. George's Church, Stuyvesant Square, New York City, the rector being unable to resume personal charge during the coming winter.

The Rev. C. H. Blodgett, rector of St. John's Church, Fall River, Mass., has declined a call to Grace Church, Lockport, N. Y.

The Rev. W. H. Cook, Ph.D., of Edwardsville, Ill., is about to leave for South McAlester, Indian Territory.

The address of the Rev. C. B. Crawford, late Archdeacon of the Diocese of Kansas is The Rectory, Biloxi, Miss.

The Rev. Duncan M. Genns has resigned the rectorship of the Church of the Ascension, Jersey City, N. J., and accepted that of St. Thomas' Church, Brooklyn, N. Y.

The Rev. A. K. Glover, rector of St. Luke's Church, Auburn, Calif., will assume charge of St. James' Church, San Diego, Calif., about Dec. 1st.

The Rev. A. E. Knickerbocker of Nebraska City, Neb., has resigned his charge to take a post graduate course in Oxford, and with his wife will sail for England on December 9th.

The address of the Rev. Gustave Lehman is changed to 215 West 7th St., Pueblo, Colo., where Mr. Lehman is rector of the Church of the Ascension.

The Rev. G. Alex. McGuire, formerly rector of St. Thomas' Church, Philadelphia, Pa., began his work as general missionary among the colored people of Arkansas on All Saints' day. All mail should be addressed to him at 900 Cross St., Little Rock, Ark.

The address of the Rev. Arnoldus Miller is changed from Aspen to Montrose, Colo.

The Rev. H. H. Mitchell, late chaplain of the British Navy, has assumed charge of the missions of Granite City and Venice, Diocese of Springfield. Address: Granite City, Ill.

The address of the Rev. John Sword is P. O. Box 153, Lamberton, N. J.

The Rev. Alfred R. Taylor, minister in charge of St. James' Church, San Diego, and St. Matthew's, National City, has been placed by the Bishop of Los Angeles in charge of St. Paul's Church, San Buenaventura, Calif., and will take duty there the first Sunday in Advent.

The Rev. William Walker has resigned the rectorship of Calvary Church, East Berkshire, Vt.

The Rev. George A. Warner has resigned the curacy of Grace Church, Orange, and accepted a call to the Church of the Holy Cross at Plainfield, N. J.

The Rev. Frederick Welham has resigned as rector of the church at Goshen, Ind., to take effect November 30th, and enters upon work at Akeley Hall, Grand Haven, in the Diocese of Western Michigan.

The street address of the Rev. John C. White is changed to 1507 Winstanley Ave., East St. Louis, Ill.

The address of the Rev. Henry B. Wilson is 176 St. Nicholas Ave., Brooklyn, N. Y. Mr. Wilson is rector of Holy Cross Church.

DIED.

Babbit.—Seth W. Babbit died November 9th, at Fitzgerald, Ga., aged 66 years, son of the late Rev. Pierre Teller and Juliet Babbit.

"Him that overcometh will I make a pillar in the temple of my God."

Babcock.—At Atlantic City, N. J., November 12, 1905, Theodore Babcock, Jr., of New York, N. Y., eldest son of the late Rev. Theodore Babcock, D.D., and Elizabeth Nash Babcock of Syracuse, N. Y.

Bean.—On Saturday, October 21, 1905, at Savannah, Ga., in the 50th year of his age, William S., youngest son of the late Oren S. and Maria Frances Bean. Buried at Bruswick, Georgia.

Copland.—Entered into Paradise in the early morning of November 11th, in the 13th year of her age, Dorothy Bowen, youngest daughter of James B. Copland, and great-granddaughter of the late Rev. Liberty A. Barrows.

Dienst.—Lola Bowman, beloved daughter of the Rev. and Mrs. G. E. Dienst of St. John's, Naperville, Ill., entered into Life Eternal, November 14th, 1905, in her 17th year.

Fogg.—Entered into rest at her home in Brooklyn, Conn., October 30, 1905, Miss Elizabeth Fogg, granddaughter of the Rev. Daniel Fogg, one of the ten clergy of Connecticut who met in Woodbury and chose Dr. Samuel Seabury to proceed to England for Episcopal consecration.

Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her!

Glenn.—At his home, Peytonsburg, Va., November 13, 1905, Mr. Archibald Cunningham Glenn entered eternal life. Aged 67 years.

CAUTION.

Maynard, alias Walters, etc.—Caution is suggested in connection with a man representing himself as an active Churchman, and introducing himself as having taken or about to take a house in the parish. He claims to be the first of a group of men who are coming to work in some factory in the vicinity. He is well acquainted with Church polity and usages. He does not ask for money at his first visit, but after a second or third call to report progress in settling his family, an unexpected emergency compels him to ask for pecuniary aid. His name has been Maynard, Walters, etc., changing with the locality. He is about 40, brown hair, bright eyes, weight about 140 pounds, fairly well dressed. The chief of police of Arlington, Mass., desires to interview him. Further information from Rev. James Yeames, Arlington, Mass.

OFFICIAL.

AMERICAN CHURCH MISSIONARY SOCIETY.

The annual meeting of the American Church Missionary Society will be held in St. Michael's Church, Trenton, N. J., on Tuesday, December 5th.

The election of officers for the ensuing year will be held at three o'clock in the afternoon. It is hoped that all the members of the Society will make it a point to be present at that time and place.

The programme for the day's services can be had by sending a card to 281 Fourth Avenue, New York.

Members will please notify me of their intention to be present.

Arthur Selden Lloyd,
General Secretary.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word. Address: The Living Church, Milwaukee, Wis.

WANTED.

Positions Wanted.

Rectors and music committees wishing to secure the services of a thoroughly qualified and experienced Organist and Choirmaster, are invited to communicate with Advertiser, who desires good position. Fine Solo player and accompanist; successful trainer of boys' voices and mixed Choruses. Highly recommended; first-class testimonials. Address, "Organist," Box 227, Wheeling, West Virginia.

Position as companion, secretary, or housekeeper. No objection to travel. Reference, Rev. J. D. Ritchey, St. Paul's, Kansas City, Mo. Address: R. W. F., Living Church, Milwaukee.

Organist and choirmaster desires position at once. Excellent trainer, reliable; fine disciplinarian; good organ essential. References and testimonials very best. Musical, 3 Major St., Toronto.

By graduate of Church school, a position as companion or nursery-governess. Address: L. B., Living Church office, Milwaukee.

Priest, well qualified, wishes to communicate with the authorities of a Church School regarding position as master for fall 1906. Classical languages, English, History, etc. Young, fond of boys, and athletic. Address: "B. A.," The Living Church, Milwaukee, Wis.

Positions Offered.

First-class, experienced deaconess wanted. Rev. J. Ingram Bryan, 517 York Avenue, Philadelphia, Pa.

An earnest churchwoman as general assistant to matron of a small Church institution in the East. Address, stating age, and salary expected: Matron, care Living Church, Milwaukee.

CLERICAL REGISTRY.

Churches Requiring Clergy Help of the highest type of character and ability at Stipends $500 to $3,000, can readily find it by writing the Clerical Registry, 136 Fifth Avenue, New York.

Appointments just filled by The Registry: Shawnee, Okla., stipend, $720; Punxsutawney, Pa., $1,000; Parish in Far West, $1,200 and Rectory; Southern Assistantship, $600 and Rooms; Eastern Cathedral assistantship and Rooms.

Wanted—Several young, unmarried Priests for Eastern mission work. Stipends, $700 to $900, without House. Fine opportunities.

CHOIR EXCHANGE.

Churches requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to the John E. Webster Co., Choir Exchange, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

INFORMATION WANTED.

Bennett.—If the present address of Louise Depui Bennett, who was born in Rieglesville, Pa., on the 22nd of June, 1883, and baptized in the church at Easton, Pa., can be furnished me by herself, her rector, or any other person, I can give her some information of which she and others will be very thankful.

Frank T. Cady,
Rector, Church of Redeemer.
Sayre, Pa.

PARISH AND CHURCH.

The Indianapolis Vestment Bag—needed by every clergyman—found useful in fourteen Dioceses, Rhode Island to Sacramento. Send $2.50, or letter of inquiry, to The Indianapolis Vestment Bag Co., 1518 Park Ave., Indianapolis. Satisfaction guaranteed.

The CLASS in Ecclesiastical Embroidery of the Diocese of Ohio are prepared to take orders for altar hangings, stoles, and altar linens. All orders promptly filled. Address: Mrs. Chas. Kemmer, Secretary, 55 Granger St., Cleveland, Ohio.

COMMUNION BREADS AND Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FOR SALE—A two-manual Hutchings & Plaisted Organ: fifteen stops. Will sell for very low figure. W. V. R. WATSON, Houston, Texas.

MISCELLANEOUS.

ARUNDEL CHROMOS. Large number in stock; many rare ones. Send stamp for this month's list. SAINT JUDE'S DEPOT, Birmingham, England.

LANDSCAPE ARCHITECT.

A. PHELPS WYMAN, Landscape Architect, 17 East Van Buren St., Chicago, Ill. Minneapolis office: At Handicraft Guild, 2nd Avenue and 10th St., South.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

WE BEG OF YOU TO READ THE CIRCULARS BEING SENT YOU.

We are trying to get information of the utmost importance before the clergy and laity of the Church. How shall we do it? It is impossible by letters. It would require too many. It would cost too much. So would personal calls. The only avenue open is by circulars. We try to make these clear and readable. They suggest a most necessary work. They ask your help. It will only require a moment to do the good deed suggested, perhaps five minutes a year. We beg of you, read our circulars before you throw them away.

At least know what your official pension organization in the Church is planning to do. Learn that there is one official organization.

Most important plans are now being pushed. Nothing more important has ever been suggested.

The clergy over 64 can be pensioned, IF THE CLERGY AND LAITY WILL. The disabled and widows can receive pensions, annuities, relief, sufficient, IF YOU WILL. There is sore need and distress among a few. There is justice and mercy to be meted out to many.

THE GENERAL CLERGY RELIEF FUND,
The Church House,
12th and Walnut Sts.,
Philadelphia.

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.

APPEALS.

CHURCH HOME, MEMPHIS, TENNESSEE, IN CHARGE OF SISTERS OF ST. MARY.

The Church people of Tennessee have bought a handsome property, valued at $35,000, conducted as an orphanage for children for many years. This property is entirely free from debt of any kind, and is being supported by the Church people of the state; but with the growth of the work and increasing applications, it is impossible to accommodate the many orphans, the majority of whom come from families not belonging to the Episcopal Church but are in sore need of such a home.

Knowing that there are persons who would like to contribute to a work so necessary and so successful, I make this appeal for funds for an additional building, to cost about $12,000.

The Home gives practical training in housekeeping and all domestic work. The children are given school instruction until ready to enter the eighth grade in the public schools, which they then attend. Orphans, half-orphans, and friendless children, irrespective of creed, are given a wholesome, helpful, Christian home life and are trained to become good citizens.

Donations may be sent to the Treasurer of the Church Home, 750 Johnson Ave., or to myself, at Memphis, Tennessee.

THOMAS F. GAILOR,
Bishop of Tennessee.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free service in connection with any contemplated or desired purchases is offered.

NEW PUBLICATION.

"HOLY WEDLOCK."

Our new book containing the Marriage Service from the Prayer Book, for use of the Priest at a wedding, and then presenting the souvenir to the bride, has been greeted with hearty approval, and many commendatory letters have been received. We quote what the Rev. Bert Foster, D.D., writes:

"I beg to thank you for the two copies (Nos. 1 and 2) of *Holy Wedlock.* They are by far the most satisfactory books of the kind that have ever come to my notice; and in binding, print, paper, and general appearance in every way acceptable to Parson and Bride, and a marvel of cheapness, which, to many, is of importance.

"Again thanking you, and congratulating you on your success in this matter, I am

"Very sincerely yours,
"BERT FOSTER."

Holy Wedlock, No. 1, heavy parchment cover, in envelope. .50.
Holy Wedlock, No. 2, white leatherette, boxed. .75.
Holy Wedlock, No. 3, white leather (kid), boxed. $2.00.

PUBLISHED BY
THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

FOR CHRISTMAS.

BEAUTIFUL LEAVES OF GALAX FROM "THE LAND OF THE SKY."

The undersigned thanks the patrons of his Galax Fund for past help, and solicits their renewed interest in the good cause which is aided by the sale of galax leaves, which make beautiful decorations for the Church and Home at Christmas-time, and can be supplied in two colors, green and dark red, or "bronze," as the dealers call it, varying in size from 2 inches to 6 inches in diameter, at the following prices:

500 leaves, by mail postpaid.....$1.00
1,000 leaves by express, *not* prepaid..... 1.00

Orders calling for leaves in quantities over 2,000, at 75 cents per 1,000. Orders received at any time, but not filled before December 1st.

A sample leaf of each color sent at any time to any address, for a 2-cent stamp. The Galax Fund helps this missionary to further his work among the mountain people of western North Carolina. Address all orders to

REV. WM. R. SAVAGE,
Blowing Rock, N. C.

CHRISTMAS CARDS.

THE Sisters of the Holy Nativity can furnish imported Christmas Cards at 1, 2, 3, 5, and 10 cents each. Sample packages at 25 and 50 cts. A selection of 13 of the better cards will be sent for $1.00. Address: THE PICTURE DEPARTMENT, Convent of the Holy Nativity, Fond du Lac, Wisconsin.

BOOKR RECEIVED.

CASSELL AND COMPANY (Ltd.). New York.

The Book of Photography, Practical, Theoretic, and Applied. Edited by Paul N. Hasluck. Illustrated with Forty-eight Full-page Plates and Numerous Engravings and Working Drawings.

HOUGHTON, MIFFLIN & CO. Boston.

Northland Heroes. By Florence Holbrook, Principal of the Forestville School, Chicago, author of *The Hiawatha Primer,* etc. Price, 35 cts. net, postpaid.

RICHARD G. BADGER. Boston.

Songs by the Sedges. By Ellen Brainerd Peck. Price, $1.00.

The Peace Conference. A Poem by C. V. White, Price, $1.00.

The Marsh. A Poem by Bayard Boysen. Price, $1.00.

AMERICAN TRACT SOCIETY. New York.

Grace Abounding to the Chief of Sinners. In a Faithful Account of the Life and Death of John Bunyan, or a Brief Relation of the Exceeding Mercy of God in Christ to Him. With an Introduction by Henry G. Weston, D.D., and Fifteen Original Illustrations by Harold Copping. Cloth. Price, $1.00.

LONGMANS, GREEN & CO. New York.

Preparation for Ordination. A Paper Read at Oxford, March 3, 1905, by B. W. Randolph, D.D., Principal of Ely Theological School and Hon. Canon of Ely.

A Book for Children about Our Lord Jesus Christ. Arranged by the Rev. Charles Hart, Chaplain Priest of the House of Mercy, Clewer. With Thirty Colored Plates by Agnes A. Hilton.

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Child Characters from Dickens, retold by L. L. Weedon, with 6 Colour Plates and 70 Half-tone Illustrations by Arthur A. Dixon. London: Ernest Nister. Price, $2.50.

Normandy: The Scenery and Romance of Its Ancient Towns: Depicted by Gordon Home. Price, $3.50 net.

Napoleon's Notes on English History. Made on the Eve of the French Revolution. Illustrated from Contemporary Historians and Refreshed from the Findings of Later Research by Henry Foljambe Hall, F.R.Hist.S. Price, $3.00.

The Autobiography of Samuel Smiles, LL.D. Edited by Thomas Mackay, author of the *Life of Sir John Fowler.* With Portraits. Price, $4.00 net.

J. B. LIPPINCOTT & CO. Philadelphia.

Finite and Infinite. By Thomas Curran Ryan of the Wisconsin Bar. Price, $1.50 net.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York.

Outline Studies in Biblical Facts and History. By I. N. De Puy, J. B. Travis.

Introduction to Bible Study. John W. Cook.

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NOVELLO, EWER & CO. New York.

Tarry With Me, O My Saviour. Sacred Song. The words written by Mrs. C. L. Smith. The music composed by Samuel A. Baldwin. 60 cts.

The Heavens Declare the Glory of God. Anthem for Christmas. Composed by Charles Macpherson (Sub-Organist of St. Paul's Cathedral). Price, 15 cts.

In That Day. Anthem for Christmas. Composed by Sir Frederick Bridge, M.V.C.; Mus.Doc. Professional Copy. Price, 12 cts.

O Everlasting Light. Anthem for Unaccompanied Singing. Words from Lydley's Prayers (1566). Composed by John E. West. Price, 12 cts.

PAMPHLETS.

Hobart College Bulletins. Vol. IV. October, 1905. No. 1. *Address to the Alumni with Announcements.* Published by Hobart College, Geneva, N. Y. Issued quarterly. Entered October 28, 1902 at Geneva, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

Argument Demonstrating Existence of Deity. By Joseph P. Smithers. Published at 35 Fulton Street, New York.

Preliminary Report of the Committee appointed by the Board of Trustees of the Mutual Life Insurance Company of New York on October 25, 1905, made to the Trustees of the Mutual Life Insurance Company at a special meeting of the Board, held November 16, 1905.

The Church at Work

LAYMEN'S LEAGUE IN LOUISVILLE.

BISHOP WOODCOCK will meet the men of Louisville in the Cathedral at 8 P. M. on the eve of St. Andrew's day, for a quiet hour in preparation for the corporate communion of the Brotherhood of St. Andrew, which will be held in the Cathedral the next morning at 7:30 A. M.

A most encouraging outcome of the recent Conference of Church Workers in Louisville was the organization of *The Laymen's League* at the Cathedral on the 13th. At the dinner of Church workers, two weeks previously, the Bishop had asked those who would like to join such a league to meet him on that date. In response to this invitation a number of men from the different parishes in the city gathered, and after an address from the Bishop outlining the nature of the proposed organization. The Laymen's League was formed, with fifty-nine charter members. Mr. H. S. Gray of the Church of the Advent was elected president; Mr. R. A. Robinson of St. Andrew's, vice-president; Mr. John C. Hughes of Calvary, secretary, and Mr. Charles Leathens of Calvary, treasurer. The Very Rev. Dean Craik was chosen chaplain.

The work of the League, which is really a confederation of guilds rather than a league of individuals, is to be done by committees appointed by the president from volunteers who shall tender their services for any kind of Church work, *e.g.*, the establishment of mission Sunday Schools, acting as lay readers, circulation of Church literature, furnishing information and making addresses on the Church's missionary work, etc. Each committee, guild, or chapter, whatever the name, will do its own work in its own way, but will report to the League at its meeting three times a year. The League will arrange for an annual conference of all Church workers in the city, thus bringing Churchmen into touch, giving information as to what is being done, curbing the spirit of parochialism and encouraging to good works.

An annual dinner will tend to a more intimate acquaintance among members of the several parishes, and serve to strengthen the bonds of friendship among Louisville Churchmen.

MEMPHIS CHURCH CONSECRATED.

ON SUNDAY, November 12th, the Church of the Good Shepherd, Memphis, was consecrated by the Bishop, assisted by the Rev. James J. Vaulx, the founder of the church, who read the Gospel; Rev. Peter Wager, who entered the ministry in connection with the work and who read the Epistle, and the Rev. Thomas D. Windiate, the rector, who read the sentence of consecration. The instruments of donation were read and presented by Mr. Weaver R. Kendall, senior warden, and the Bishop preached the sermon.

The Rev. Mr. Vaulx started the work of this parish immediately after the war, and in his time an extensive work of far-reaching consequences was accomplished. The church was originally planned in connection with Dr. Hines, then Dean of St. Mary's Cathedral, as part of the Cathedral system, which was first projected by Dr. Hines; and the church was planned as a memorial to Bishop Otey, who also had held some services in the locality. The present church building was erected during the rectorate of the Rev. J. P. McCullough, the parish house having been constructed and final payments made on the property during the term of the present rector. The property is a fine one, consisting of a quarter of a block of ground, with church, parish house, and rectory adjoining.

RACINE RECTOR CHOSEN.

ST. LUKE'S CHURCH, Racine, Wis., has chosen as rector the Rev. Walter G. Blossom, at present assistant at St. Mark's, Evanston, Ill. Mr. Blossom was graduated at Nashotah with the degree of B.D. in 1895, was ordained deacon by the Bishop of Fond du Lac, and was advanced to the priesthood by the same Bishop in 1897. He was assistant at Wausau, Wis., 1895-96; missionary at Merrill,

REV. W. G. BLOSSOM.

Wis., 1896-97; priest in charge of the Cathedral at Fond du Lac, 1898-1900; assistant at St. James', Chicago, 1900-03; missionary at Wilmette, Ill., 1903-05; and, for a few months past, assistant at Evanston. Mr. Blossom has accepted his election.

COURTESIES BETWEEN RHODE ISLAND CATHOLICS.

AT A RECENT dinner given to the new Bishop of the Roman Catholic Church in Rhode Island, Bishop Harkins, Bishop McVickar, our own Bishop in the same Diocese, delivered a congratulatory address. As reported in the Boston *Transcript*, he was introduced by the toastmaster, Mayor Higgins of Pawtucket, a Roman Catholic layman, who said: "If all the potentates of the Church were Harkinses and McVickars, the question of the unity of Christendom would long ago have been a solved problem. . . . The day of the bigot, thank God, is past, for if there is any one creature that is unworthy to breathe the tonic-like atmosphere of Americanism, it is the narrow-minded individual who thinks that the men who differ from him in religion must necessarily be bad Americans. Both Catholics and Protestants are Christians, and Christendom and the United States need the services and coöperation of both to fight a common enemy and to fulfil their mission here on earth."

Bishop McVickar, when he came to speak, testified to the genuineness of the manhood of Bishop Harkins, to the consecration to Rhode Island's best civic interests which he had found in him when they had conferred together as to how some of her civic evils might be attacked and abolished, and how confident he was that he and Bishop Harkins would be found side by side in fighting against the tide of materialism and secularism which had invaded the modern world.

The Boston *Pilot* (R. C.) says of the occasion:

"Nothing was more happily significant in the demonstration than the presence and address of Rt. Rev. Bishop McVickar, the spiritual head of the Protestant Episcopalians of Rhode Island. We commend his address, for its suggestive value as to the patriotic and moral platform on which earnest and far-seeing men of various beliefs are beginning to assemble with the Catholics to fight the forces of infidelity and corruption. . . .

"As Bishop McVickar happily said: 'The day may not be far distant when the watchmen on the wall will see eye to eye, when the God of Zion will come and bring unity of spirit and peace to all nations.'"

DEATH OF REV. ARTHUR WHITAKER.

ON FRIDAY, November 10th, the Rev. Arthur Whitaker, rector of the Church of the Holy Communion, Norwood, N. J., in the Diocese of Newark, died as the result of an attack of typhoid fever. The body was taken to Albany, N. Y., for burial.

Mr. Whitaker was ordered deacon in 1871 by the late Bishop Horatio Potter, and priest in 1872 by the present Bishop of Albany. His early work was in the latter diocese, and he was rector of the Church of the Ascension, Brooklyn, from 1879 till 1892. He became rector at Norwood, N. J., in 1894. There was a pathetic incident connected with his latter year or two in that parish. The church was supported by an endowment, which, under its terms, would lapse if on any Sunday a service was not held in the church. There were dissensions, and most of the congregation fell away. At length the rector and his wife alone were left, but the one read the service and the other played the organ, and so maintained the continuity of services. At length Mrs. Whitaker died, since which time Mr. Whitaker has kept up services all alone except for an occasional visitor. Only on the Sunday before his death

was the faithful rector absent from his post, and it is presumed now that the property will be lost to the Church. It is reported that Mr. Whitaker has left the larger part of his very considerable estate to the General Theological Seminary for the increase of the study of Semitic Languages.

HOOD FOR BISHOP KENDRICK.

A PLEASANT OCCASION on the evening of November 6th was the presentation to Bishop Kendrick of New Mexico and Arizona, at the residence of Hon. L. Bradford Prince in Santa Fe, of the proper hood of a doctor of divinity, bearing the colors of Marietta College. The Bishop graduated from that institution in 1856, and the college conferred on him the degree of D.D. in 1883, but, with characteristic modesty, he had never provided himself with the insignia of the degree.

Governor Prince made the address of presentation, and the Bishop made a pleasing response. The donors included friends of the Bishop in Santa Fe, Albuquerque, Las Vegas, Silver City, El Paso, and Prescott, thus representing all sections of his jurisdiction.

Before this time, the only academic hood in New Mexico has been that of Hon. L. B. Prince, as doctor of laws of Kenyon and Colorado Colleges.

MASSACHUSETTS CHURCH UNION DINNER.

THE DINNER of the Massachusetts Church Union, which was held at The Tuileries, Boston, on the evening of Wednesday, November 15th, was one of the most successful functions which that body has held in a long time. The attendance numbered seventy-five priests and laymen, and among the latter were numbered many prominent business and professional men. The Rev. Dr. William H. Van Allen of the Church of the Advent, presided, and proved himself a master presiding officer, his introductions of the several speakers being particularly apt and witty. While it was regretted that several of the expected guests were unable to be present, there was quite enough good after-dinner speaking to make the evening both pleasurable and profitable. At Dr. Van Allen's right sat the Bishop of Fond du Lac, and on his right, the Rev. Walton W. Battershall, D.D., of St. Peter's, Albany, N. Y. Others at the head table were the Rev. Dr. Charles L. Hutchins of Concord, the Rev. Dr. A. St. John Chambrè of Lowell, the Very Rev. Theodore Isaac of the Armenian Church, the Rev. Charles F. Sweet of the Japanese Mission, the Rev. Charles LeV. Brine of Portsmouth, N. H., Mr. Ralph Adams Cram, one of the best known of the ecclesiastical architects, whose work is known to all Churchmen, and the Rev. Fr. Field, S.S.J.E.

Toward the close of the dinner, Dr. Van Allen read two letters from guests who had been invited to the gathering—the Dean of the Russian Cathedral at New York, and the Russian Consul General in that city, one of the letters delicately implying the reason for his non-appearance. Regret also was expressed at the absence of Bishop Lawrence of the Massachusetts diocese, who had been taken ill on his way home from New York a few days before, and accordingly had been obliged to cancel several of his parochial engagements. At the suggestion of Dr. Van Allen, and heartily seconded by the entire assemblage, a message of kindly sympathy was sent to the Bishop.

The Rev. Dr. Van Allen, in his introductory address, spoke especially of the spirit of the Massachusetts Church Union as for Christ and His Church. Though partisan in its early history, it is not so to-day. The feeling among the members is one of distinct loyalty. He urged that the members seek to educate along the lines of Catholic truths and strenuously to resist everything that seeks to injure the true faith. We should move on the hosts of error, he declared, and guard the citadel when attacks threaten the truth. To-day there is an era of good feeling among the parties of the Church. The defensive attitude is not pressed upon us as it formerly was. It has shifted Westward. Momentarily referring to the adverse vote of the investigating committee as to holding the Rev. A. S. Crapsey for trial (announcement of which caused something of a stir among the members), the speaker said that the question now did not so much involve the heretic as the perjured one. He again emphasized the necessity for educational work and spoke of the arrangements which had been made for two courses of lectures this winter, one on "The Period of the English Reformation," the other on "The Fundamentals of Christianity."

A very cordial welcome greeted Bishop Grafton as he arose to speak, the entire assemblage rising. His subject was "The Reasonableness of the Church's Faith," and the address was considered such an able exposition of the Catholic belief that by special request it was repeated at the Church of the Advent on the following Sunday morning. The address will appear in full in THE LIVING CHURCH of next week.

Dr. Battershall, who followed Bishop Grafton, waxed facetious. He likened Boston to Paris, in that it bred ideas. There is much weather here, he said, and as the wind blows here so is it apt to blow across the Continent, and to suggest the propriety of a change in the intellectual raiment. The Massachusetts Church Union he likened to a sort of weather burea which anticipated the sentiments and opinions of the community. Intimating that there might be a widening rift between the clergy and laity, he suggested that the two work together with mutual loyalty, and with a generous interpretation of the views of each other. To-day the pulpit and the altar are as much an organic part of life as is the fireside. He made a strong plea for the clergy, that they be not left to work alone nor that they be throttled. He concluded his remarks with a somewhat gloomy picture of the commercial world as we see it to-day groping along without Christ.

Dr. Hutchins entertained his hearers with a budget of witty stories, and then reviewed a bit of the history of the Church Union when the High and Low parties were in controversy. He recalled the names of some of those who had fought valiently for the faith and contended for their rights. In those days too much was thought of party; to-day the Church is placed first, and in the Union there is a feeling of loyalty only.

The Rev. Mr. Sweet gave an illuminating insight into some of the vicissitudes which beset the Christian teacher in Japan, some of the difficulties which have to be faced. Mr. Cram, who followed, touched upon the same theme of loyalty from the view point of ecclesiastical architecture. He traced religious art through the period of the Middle Ages, when so much that cannot be equalled to-day was lost, and when art took a backward step toward barbarism. Answering the question why the Church uses art, he said it served as a potent agency for extending the influence of the Church, for much can be accomplished through its symbolism. Church buildings should voice the sentiment of the Christian faith. It is through art that the Church makes one of its strongest appeals.

AWFUL SACRILEGE IN VIRGINIA CHURCH.

THE FOLLOWING is taken from the New York *Evening World*, without the opportunity of verifying it:

"RICHMOND, Va., Nov. 14.—While extensive improvements were in progress at St. Luke's Episcopal Church, in Lancaster county, a party of prominent young society men, accompanied by a young woman, went into the edifice and held a mock communion service.

"Crackers and whiskey were used by the young iconoclasts instead of bread and wine, and the ritual of the Church was followed by those participating as far as their memory would carry them. After the sacrilegious service the young roysterers smashed the table upon which the feast was spread, the girl taking an active part in the process.

"After the communion the young woman was formally baptized in the sacred font, which was also smashed into smithereens.

"The young woman is said to have since committed suicide in a hotel in Baltimore, Md.

"The affair took place in an isolated section of the country. The authorities are said to be making endeavors to secure testimony which will lead to the arrest of the young men."

DETROIT PAROCHIAL TROUBLE ENDED.

A SETTLEMENT has been effected in regard to the long standing difficulties of Trinity Church, Detroit. The church was originally built for the Reformed Episcopal body, and was afterward brought into union with the Church. Serious dissensions followed, which have been maintained to the present time, particularly by reason of the attempt of James E. Scripps, who built the church originally, to obtain possession of it. According to the settlement made, the parish mortgages the church to pay certain outstanding liabilities, one of them being in Mr. Scripps' favor and another for salary due a former rector, the Rev. Walter Hughson. Mr. Scripps on his part withdraws his suit in chancery to regain possession of the property. It is hoped that this settlement will end the troubles that have been a source of perplexity in Detroit for many years, and that the parish will enter upon a new era of prosperity.

INJURY TO BISHOP SCHERESCHEWSKY.

THE BOARD OF MISSIONS learns from Mrs. Schereschewsky that, early in October, the Bishop was thrown from a vehicle and fractured his shoulder, which had been before broken; hurting his left hand somewhat. Thanks to Dr. Teusler's skill he suffered less than was feared, and, wonderful to relate, he was able within a week to resume work with his Chinese scribe.

CHURCH STUDENTS MISSIONARY ASSOCIATION.

THE NINETEENTH annual Convention of the Church Students' Missionary Association will meet this year in Cambridge, Mass., December 5th to 7th, as the guest of chapters of Harvard University and the Episcopal Theological School. From all indications, this promises to be the largest convention in the history of the Association. About 100 delegates are expected from 30 or more institutions of learning, including most of the Eastern colleges. A strong programme has been prepared. Among the speakers will be: Bishop Lawrence, Bishop Anderson, Bishop Spalding, the Rev. Dr. Arthur S. Lloyd, the Rev. Dr. J. C. Roper, the Rev. Endicott Peabody, the Rev. Arthur M. Sherman, the Rev. Alexander Mann, D.D., the Rev. H. St. George Tucker, Mr. Robert H. Gardiner, Mr. John W. Wood, Mr. John R. Mark.

DEATH OF REV. A. C. MACDONALD.

ON FRIDAY, November 17th, occurred the death of the Rev. Angus C. Macdonald, for the past sixteen years rector of St. Paul's Church, Waddington, N. Y., Diocese of Albany. Mr. Macdonald came to the diocese from Nova Scotia in 1888, having formerly served in several parishes in that diocese.

He was ordained deacon in 1872 and priest in 1875 by the Bishop of Nova Scotia.

BEQUEST FOR BALTIMORE CHURCH.

By the will of the late Charles C. Shippen, St. Paul's Church, Baltimore, will receive $5,000, and a like amount will go to the Charity Organization Society of the same city.

MASSACHUSETTS CHURCH FREE FROM DEBT.

In connection with the service of dedication of a new organ at St. Paul's Church, Brockton, Mass., on Sunday, November 12th, it was announced by the rector, the Rev. F. B. White, that the remaining $5,000 of the parish indebtedness, together with the cost of the organ, had now been paid in full, leaving the church free from any incumbrance. The church has recently been entirely remodelled, with new choir stalls, enlarged choir, re-decorated chancel, and other new decorations and improvements. Bishop Jaggar preached on the evening of the Sunday mentioned.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Diocesan Notes.

Through the efforts of the Rev. William M. Cook of Ilion, a chapel has been erected on Fourth lake in the Adirondacks. It is built on a lot given by Dr. and Mrs. W. Seward Webb. The chapel yet lacks both name and furniture. At St. Augustine's, Ilion, a new organ has been put in place.

The diocesan Assembly B. S. A. held its tenth annual meeting in Trinity Church, Troy, on the 9th inst., in an all days' session. Among the subjects discussed were "Boys, How to Get at Them and How to Hold Them," by J. Gilbert Cool of Glens Falls; "Devotional Bible Study," by Dr. J. W. Canaday of Albany; "Executive Christians," by Prof. E. Hutchinson of Troy Academy. In the evening there was a service at which Bishop Nelson was the preacher.

ARKANSAS.

Wm. Montgomery Brown, D.D., Bishop.

A Church Chautauqua.

There will be held during the first week in December (4-10), at Fort Smith, sessions of the Arkansas Theological Chautauqua School and Convocation. Daily educational meetings and services will be held, including Ordination on Thursday morning. The instructions are for the benefit of Church people in general. A corporate Communion will be made at 7 o'clock on Wednesday morning. The subject of Church Unity will be treated on Friday afternoon, when ministers of all denominations in the city will be invited to attend and participate. There will be a conference of Sunday School workers on Saturday afternoon, a Quiet Hour on Saturday evening, and a Laymen's Rally on Sunday afternoon. Among the week's speakers will be the Very Rev. H. E. Bowers, D.D., the Rev. Howard M. Ingham, and the Bishop.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Missionary Progress.

The missionary spirit is abroad in the diocese, as may be seen in the following statement: In San Francisco, Trinity mission at Sunset is gaining sufficient strength to plan for the erection of a suitable church. The Sunday School of St. Andrew-by-the-Sea is kept up faithfully by the untiring zeal of Mrs. Patuarche, who gives her cottage home to the use of the Sunday School. The mission at Ocean View is building a guild hall in which to hold services and carry on the steadily growing work. A Sunday School has recently been started in the Excelsior Homestead Tract and is giving most satisfactory results. All Saints' mission, which was started but two years ago, not only became an independent parish but has already outgrown its church and removed and greatly enlarged its seating capacity. The Cathedral mission of the Good Samaritan has just completed an enlargement of its plant as a memorial to its founder, the Rev. W. I. Kip. Work has just been started on a new mission in North Berkeley, for which land was donated some time ago, and the plans given by another friend. St. Matthew's mission, Berkeley, is fast outgrowing its present building. A mission has been started at the West End, Alameda, and another in Fruitvale. At five different points in the neighborhood of San Mateo, Sunday Schools are established and services held under the fostering care of the Church of St. Matthew, San Mateo. Milbrae and Burlinghame, north of San Mateo, have also established Sunday Schools.

A number of languishing missions have been revivified and are in a fair way to become prosperous. The Deputation Work, suggested by the Bishop, is being given a fair trial, with encouraging results. Small bands of the clergy go to isolated places and hold services for several successive evenings. The clergy in the several convocations are planning to reach all of the churchless small places in this way.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Memorial Service at Lebanon — Church Club

An unique memorial service was held in St. Luke's Church, Lebanon (Rev. John Mitchell Page, rector), on the evening of the funeral in London of Sir George Williams, the founder of the Y. M. C. A. The commemoration was of a most solemn nature and made a profound impression upon the congregation which completely filled the beautiful church. During the service a beautiful and fitting eulogy of Sir George was given by the Hon. Geo. D. McCready of Holy Trinity Church, Philadelphia.

Our general missionary (Rev. R. S. Radcliffe) is now holding a ten days' mission in the parish of St. Mark's, Dunmore and its chapel at Oliphant. All the services are being exceedingly well attended and the months of preparation by the people are being evidenced in the reverent attention now being given to the missioner.

The fall meeting of the Church Club of Central Pennsylvania at Allentown on the evening of the 16th inst., was an occasion of unusual interest. About sixty were on hand, this attendance (with two exceptions, both extraordinary in circumstance) being the best in the history of the club. The tone of the addresses was reverent, earnest, and Churchly. The value of these gatherings in bringing together, at stated intervals, busy laymen to listen to vital themes treated from a highly spiritual standpoint, was apparent. Mr. Robert H. Gardiner spoke of the Brotherhood of St. Andrew, of which he is the president; Bishop Darlington made an earnest plea for missionary giving and work by the men of the Church; and our own Bishop made a manly plea for coöperation in the ideals which a diocesan must always be formulating; all aroused deep enthusiasm. The other speaker of the evening was Col. Asa Bird Gardiner of New York City, whose theme was "The American Church Militant." It was a most able talk, full of pungent and practical suggestion, withal the *soundest* and most practical argument for "change of name" to which we have ever listened. Mr. George R. Booth of Bethlehem presided at the banquet and introduced the several speakers in a most felicitous way.

Two important vacancies in the diocese will probably be soon filled, as Carbondale and West Pittston have each called rectors whom it is hoped will accept and take up work by Advent. Curiously enough, one of the men chosen comes from Maine and the other from California. The East and the West with a vengeance!

CHICAGO.

Chas. P. Anderson, D.D., Bishop.

Sunday School Institute—City Notes—New Church at Winnetka.

The annual meeting of the South Side Sunday School Institute was held in St. Bartholomew's Church, Englewood, Chicago, on November 7th. The election of officers for 1905-6 resulted as follows: President, Rev. Charles H. Young, rector of Christ Church; Executive Committee, Rev. F. W. Wheeler, Rev. Harry T. Moore; Messrs. John Kocurek and H. H. Wall, and Misses Helen Davidson and Bacon. During the afternoon, papers were read on "What shall we do with Transient Children?" by Mrs. G. C. Burton of St. Bartholomew's, and on "What shall we do with Children from the Sects?" by Mr. Jones, superintendent of St. Bartholomew's Sunday School. The evening topics were, "The Child," and "Keeping in Touch with the Child," which were well presented by Prof. Sanford, superintendent of La Grange schools and of Emmanuel Sunday School, and by Mr. Fred'k Teller, secretary of Christ Church Sunday School, respectively.

On February 4th, next, Christ Church, Woodlawn, Chicago (Rev. C. H. Young, rector), will celebrate its twentieth anniversary. As a fitting observance it is proposed that the debt on the property be raised at that time, and with earnest effort it will no doubt be accomplished. The children of the Sunday School have taken up the matter and will do their share or more. They are much in earnest at Christ Church Sunday School, and recently a very successful parents' meeting was held at which papers were read, and an opportunity given for social intercourse between teachers and parents. From figures recently published this school ranks third in the diocese for missionary offerings last Lent.

St. Paul's Church, Kenwood, Chicago (Rev. Herman Page), has added another clergyman to its staff in the person of the Rev. Li Yuen Mo, who will represent the parish at the town of Wuhu on the Yang tske Kiang river. A few years ago the land upon which this mission is established was purchased for a few hundred dollars, and recently dirt has been sold from the top of the lot for grading purposes which has brought in $5,000.

The Rev. Herman Page has recently completed five years of service as rector of St. Paul's Church. The material prosperity of his rectorate is shown in the following interesting figures: Pew rents, 1900, $7,040; 1905, $13,025. Open offerings, 1900, $1,700; 1905, $3,300. Debt reduced from $54,000 to $28,500. Amount given to missions and charities, 1900, $1,662; 1905, $5,836. In five years the parish has raised $151,600. Fourth in pew rentals in 1900, St. Paul's now ranks first in the diocese.

The Guild of St. Barnabas for Nurses held a largely attended meeting Tuesday evening, November 14th, in Trinity parish house. The Rev. W. W. Wilson, chaplain introduced Theo. B. Sachs, M.D., a specialist, who delivered a very interesting and instructive illustrated lecture on The Prevention of Tuberculosis, calling attention particularly to housing conditions in New York and Chicago.

THE ANNUAL meeting of the Chicago chapter of the Actors' Church Alliance was held in the Church Club rooms, Tuesday afternoon, November 14th. Reports were read showing the chapter in a good financial condition and with a record of good work during the past year.

ON SUNDAY, November 19th, the splendid choir of St. James' Church, Chicago (Rev. James S. Stone, D.D., rector), celebrated the twentieth anniversary of its organization. Special musical features marked the day at the various services, and included compositions which have been dedicated to the choir and sung during the twenty years of its existence. In connection with this anniversary it is proposed to put the choir under a permanent endowment. Many former members of the choir took part in the services on Sunday as also did Mr. George Inglis, who sang at the first service, twenty years ago.

A banquet was given the choir on Thursday evening by the men of the parish, and a feature of the dinner was the presentation of a gold medal to Mr. John Zimmerman, who for twenty years has been sexton of St. James'.

THE CHURCH OF OUR SAVIOUR, Chicago, is to be beautified by a memorial window given by a parishioner, Mrs. Hathaway, in memory of her husband.

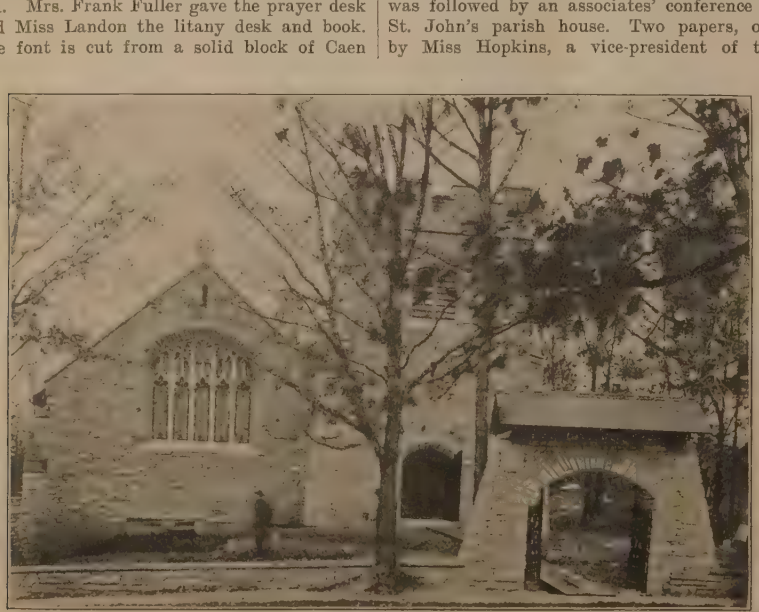
A SERIES of religious instructions for the associates of the Sisters of St. Mary was begun in the mission house adjoining the Cathedral, on November 20th, by the Bishop Coadjutor of Springfield. The Bishop of Iowa will speak on December 2nd and the Rev. E. A. Larrabee on December 18th.

THE NEW Christ Church at Winnetka, built by Mr. and Mrs. Wm. M. Hoyt in memory of their daughter, Mrs. Emilie Fox and her three children, George Sidney, William Hoyt, and Emilie, Lydia, which was described last week, contains many memorials. The beautiful east window was given by Landon and Phelps B. Hoyt in memory of their sister, Mrs. Fox. The altar was presented by Mrs. J. L. Houghteling in memory of her mother, Mrs. Peabody; the pulpit, by Mrs. Sturges in memory of her father, Mr. Noble; eucharistic candlesticks of massive design, by Mrs. P. S. Doane in memory of her father, Mr. Graeme Stewart; Prayer Books were given by Mrs. F. Greeley and Mrs. Charles Fuller. Mr. F. O. Lyman placed the brass lectern in memory of his wife. The lectern Bible is a memorial of the two sons of Mr. Geo. Higginson. Mrs. Frank Fuller gave the prayer desk and Miss Landon the litany desk and book. The font is cut from a solid block of Caen stone weighing eight tons, and is very large and massive. It was given by Mr. Geo. H. Leslie in memory of his wife, Winifred Leslie.

The church cost $30,000, and the parishioners raised $10,000 to furnish it.

AT GRACE CHURCH, Freeport, a probationary chapter of the Daughters of the King has been organized. It is hoped that by Easter a new pipe organ will be installed in the church, plans for which are well under way. The instrument will be a two-manual, tubular pneumatic organ, and will cost about $2,500.

THE REV. E. V. SHAYLER, rector of Grace Church, Oak Park, delivered a lecture upon the Reformation of the Church of England, in the First Congregational Church, Oak Park, Sunday, November 12th. This was upon the invitation of the people and endorsed by the pastor.



CHRIST CHURCH, WINNETKA, ILL.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

G.F.S.—Fire at Broadbrook—Bishop Johnson's First Confirmation—Woman's Auxiliary.

THE CONNECTICUT diocesan Council of the Girls' Friendly Society held its annual meeting in Stamford on November 9th and 10th. There was a most interesting members' conference on the afternoon of Thursday, when delegates from all over the diocese assembled. Papers were read and discussed on G. F. S. topics of moment to members. The diocesan Council held its elections at the same time in an adjoining room of the Edward Ferguson Memorial Building, and received reports from the president, Miss Jackson of Middletown, the secretary, treasurer, and various committees.

A delightful reception for associates and members followed in St. John's parish house. About two hundred sat down to most attractively laid tables and enjoyed the excellent and quickly served supper. A long procession of associates and members then marched into St. John's Church, the choir and clergy leading. A thoughtful, helpful, and comforting sermon was preached by the Rev. John Chauncey Linsley of Torrington, on the text, "Not to be ministered unto, but to minister."

Friday morning a special trolley car carried associates and members to a 6 o'clock corporate communion at St. Luke's mission. Eighty-six were present and afterwards breakfasted in St. John's Church House. An adjourned meeting of the diocesan Council was followed by an associates' conference in St. John's parish house. Two papers, one by Miss Hopkins, a vice-president of the Central Council G. F. S. A. and president of the G. F. S. in the Diocese of Western Massachusetts, and the other by Miss Marshall, also an officer of the Central Council and branch secretary of St. George's branch, New York City, were excellent and led to a most edifying discussion. The papers and discussion were on "The Ideal Associate: How Can She be Made?" Various reports of interest and a paper on the Retreat held at the Vacation House in Canaan, closed the conference. The whole tone of the meetings was one of helpfulness and cheer. These annual meetings invariably lead to greater growth in the friendly spirit and strengthen the bond between associates and members.

GRACE CHURCH, Broad Brook (Rev. Adelbert McGinnis, rector), narrowly escaped destruction by fire on the last Sunday in October. The stove fell from its position, scattering live coals in every direction. Happily the rector was in the church, it being shortly after the early celebration, and the fire was extinguished with a loss of about $500. The loss falls hard upon the people, since they had just completed the installation of new heating and electric lighting at a cost of $650, and outside assistance is seriously needed. A missal stand has lately been given to the church as a memorial.

THE ASSISTANT BISHOP of South Dakota preached at Trinity Church, Newtown, on the Sunday morning following his consecration. In the evening, the Bishop of the diocese made his visitation to the parish. The apostolic rite was conferred by Bishop Johnson, his first Confirmation, his own niece being the first person upon whom he laid hands.

At his consecration, the offering was devoted to the work of the Church in South Dakota, at the discretion of the new Bishop.

A LOT has been purchased by St. Luke's mission, Chester. It is proposed to erect a chapel at an early day. The work is under the charge of the Archdeacon of Middlesex, aided by a lay reader.

THE 25TH ANNUAL meeting of the Woman's Auxiliary of the diocese was held at the Church of the Good Shepherd, Hartford, on Wednesday, November 8th. The Bishop announced the appointment as president of Mrs. Harriet F. Giraud of Middletown, whom, it is said the late Mrs. Colt desired as her successor. Miss Elizabeth D. Ferguson of the Fairfield Archdeaconry, is the vice-president. The place of corresponding secretary, which Miss Ferguson had long held, was not filled.

Mrs. Giraud spoke briefly, emphasizing the importance of classes for the study of Missions.

The report of the treasurer showed that for the past year pledges to the amount of $5,600 had been met, leaving a balance in the treasury of $130. The pledges for the coming year amount $6,000. Miss Emery spoke at the morning session, and Archdeacon Wetmore told of his work among the mountaineers of North Carolina. In the afternoon, the Bishop presided again, speaking of the death of the late president, and emphasizing the importance and value of the Auxiliary. The next speaker was the Rev. H. St. George Tucker, who spoke of the progress of the Church in Japan. He was followed by the Bishop of Oklahoma. The Rev. J. De Wolf Perry, Jr., of New Haven, spoke for the study of Missions. The last speaker was the Rt. Rev. Frederic F. Johnson, who spoke of the needs of the Church in South Dakota.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Two Archdeaconries.

AT A MEETING of the Archdeaconry of Wilmington in St. Andrew's Church, last week, Geo. Wharton Pepper, Esq., spoke on The

Men's Thank Offering. Addresses on appropriate topics were given by various of the clergy, and interest was aroused by a discussion of "The Open Shop," in which a member of the Typographical Union of Philadelphia spoke for the position of Union Labor. The Archdeaconry of Dover held its session late in October, in Seaford, when plans were discussed for extending the Church to new communities.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

New Parish in Duluth - Notes.

Trinity mission, Duluth, the Bishop's chapel, situated in the old car barn building, 20th Avenue, E. and Superior Street, has been organized as a parish and on Monday, November 13th the Bishop and Standing Committee met at St. Cloud for the purpose of considering the request, which was granted. This parish is really the beginning of a Cathedral parish, and it is probable that soon a chapel will be built to serve for the present in such capacity, with the idea that when a Cathedral is built in years to come, it will be used for a chapter house. At the present time Trinity mission is turning away people and children from the services and Sunday School. The Rev. Arthur H. Wurtele is vicar.

St. John's, Evelith, has a new church, free of debt.

At Holy Trinity, International Falls, a church is almost completed. The opportunity is great at this point for missionary effort. Three years ago there was no town; now there are many industries, mills have been erected, and other manufacturing establishments will soon be erected.

The new church for St. Peter's, Cass Lake, was consecrated by the Bishop, November 12th.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Archdeaconry at Rhinelander.

At the meeting of the Rhinelander Archdeaconry at Rhinelander, November 15th and 16th, addresses were given at the opening service by the Rev. Doane Upjohn and the Bishop Coadjutor. Three early celebrations opened the ensuing day, followed by a High Celebration, and reports from the clergy of their respective fields of work. At a service in the evening, the Rev. M. W. Ross of Ashland preached on "The Education of the Conscience."

GEORGIA.

C. K. Nelson, D.D., Bishop.

Daughters of the King—Church Consecrated in Atlanta.

The fall meeting of the Local Assembly Daughters of the King was held in St. Philip's Cathedral, Atlanta, on Tuesday, November 14th. The corporate Communion was at 7:30. A Quiet Hour was conducted by the Rev. W. J. Moody, diocesan evangelist, the subject for meditation being "The Perfect Self-Surrender of the Blessed Virgin." Papers were read by Miss Beatrice Hartford of St. Philip's chapter, and Mrs. Allen of the Incarnation chapter, on "Are We Doing the Work of Daughters of the King?" At the meeting held in May, it had been decided to appoint a diocesan secretary to assist in organizing new chapters, and Miss Gail Harwood was now elected to this office. The meeting closed with Evening Prayer, when addresses were made by the Bishop and the Rev. Prebendary Perry, rector of the Church of the Incarnation, Atlanta.

On Tuesday, November 7th, the Church of the Incarnation at West End, Atlanta (Rev. J. J. P. Perry, rector), was consecrated by the Bishop of Georgia; the Rt. Rev. Edwin Gardner Weed, Bishop of Florida, preaching the sermon. There were also present the Very Rev. Chas. Pise, D.D., Dean of the Cathedral, the Rev. W. J. Moody, diocesan evangelist, the Rev. R. F. Debelle, the Rev. E. D. Weed, and the Rev. W. Lund.

The Rev. J. J. P. Perry was called to the rectorship in December 1904, and found the congregation in a discouraged condition and unable to afford the full services of a priest. The congregation has not only paid off the mortgage on the church, but are looking forward to securing their rector's full services, as up to the present Mr. Perry has only been able to give half of his time to the parish.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Cornerstone at Bedford—Convocation at Lafayette—New Church at Lawrenceburg.

The corner stone of a new church at Bedford was laid on Sunday, November 12th. While the church is building, services are held in the city hall, which is freely given, lighted, and heated by the authorities, and a rare cordiality is shown toward the Church people and their project by people of all denominations. The new building is to cost when completed from ten to fifteen thousand dollars. At present it is to consist only of the nave, but when finished will have transepts and choir. Toward the erection, the proprietors of the quarries, which are the chief source of wealth in Bedford, have donated all the stone, ready cut according to the architect's designs, and $1,000 has been raised by the people, several not connected with the Church being liberal contributors. The land, the choicest spot in the city, is the gift of two Quaker ladies, sisters, whose mother was a Churchwoman and in whose honor the new parish is to be called St. John's, after the name of the parish to which the mother belonged.

In view of the many courtesies shown Archdeacon Walton and Church people at Bedford by the ministers of the denominations, Bishop Francis invited the Ministerial Association to be present and to delegate one of their number to make an address. The Baptist pastor, the oldest of the body, was the representative, who spoke with a beautiful Christian spirit. The occasion was recognized by all as one of great importance to the prosperous and growing town.

The semi-annual Convocation of the Bishop and clergy of the diocese was held at St. John's Church, Lafayette (Rev. C. S. Lewis, rector), November 14-16. There was a good attendance, three-fourths of the clergy being present. The opening sermon was preached on Tuesday evening by the Rev. H. H. Hadley of Richmond. "The Preparation of Candidates for Confirmation" was introduced in a paper by the Rev. Jay C. Hathaway of Evansville, which, in his absence, was read by the Rev. J. D. Stanley. The Rev. Dr. Lewis Brown led the discussion. "The Care of the Newly Confirmed," was presented in a paper by the Rev. Wm. Reid Cross of St. Paul's, Evansville, and discussed by the Rev. Wm. Du Hamel of New Harmony. At the missionary service on the second evening, Bishop Francis spoke on "The Need of Missions," and the Rev. S. B. Blunt of the Church of the Redeemer, Chicago, gave an address on "The Triumph of Missions." "The Place of the Holy Communion in Public Worship" was treated in a paper by the Rev. C. S. Sargent of Indianapolis, and discussed by the Rev. J. E. Sulger. The Rev. W. M. Walton read a paper on "The Priest as a Teacher," and the Rev. W. H. Bamford of Jeffersonville led the discussion. At this session the Bishop of Springfield was present. Evening Prayer brought out the largest congregation. Bishop Seymour's sermon was on Psalm xxiii. 1: "Personal Responsibility Growing out of Claimed Ownership."

The matter of the diocesan apportionment for General Missions excited great interest and a combined effort will be made throughout the diocese to raise the whole amount.

There is being erected in Lawrenceburg a new church of concrete blocks for the use of Trinity mission (the Rev. Willis D. Engle, priest in charge), which is to be a memorial to Bishop Knickerbacker, being the first and only memorial in the diocese to that godly and beloved man, who numbered his friends in all parts of the country. There is room for the placing of memorials by individuals in the form of windows, furniture, and organ, particulars concerning which can be obtained by addressing the priest in charge, at Indianapolis.

KANSAS CITY.

E. R. Atwill, D.D., Bishop.

Deanery at Cameron—Congregational Minister Confirmed.

At Cameron the rural deanery held a Conference on November 6th and 7th. The Rev. E. V. Brun discussed "Christ, the Miracle Worker," and the Rev. E. W. Flower, "The Sabbath and the Lord's Day."

The Bishop has lately confirmed the Rev. Robert B. Evatt, until recently pastor of the Congregational church in Brookfield, and has appointed him to be lay reader in charge of Grace Church in that town. Mr. Evatt was baptized in the Church of Ireland, but wandered away from the Church in his youth because no answers, or unsatisfactory ones, were given him regarding questions that troubled him. He will be ordained to the diaconate and priesthood in due time under the canons.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Progress at Corbin—Lawrenceburg.

The Rev. Alex. C. Hensley, rector of St. John's Church, Versailles, and senior presbyter of the diocese, purposes going on a visit to the north of Italy on or about January 1st, for four or five months. During his absence the Rev. Robert C. Caswall of Lexington will have charge of his parish, still making his home in Lexington.

The new church at Corbin is rapidly progressing towards completion, and it is expected that in thirty days it will be finished. The appearance of the building is very pleasing. The attendance at the school is about 80, and the pupils are orderly and studious. The public schools, where there are no fees to be paid, will close in January, as only six months' schooling is provided in these country places, so that a large increase of attendance may be expected with the new year as usual. The Rev. Dr. Washington is in the East now, stating the case of our mountain mission and school work, and asking an alms for these important undertakings. The Rev. F. B. Wentworth is also in the East on behalf of the rectory fund of Emmanuel Church, Winchester.

As to Corbin, the secular papers tell us that the town is enjoying a boom. Nearly 300 new houses have been built since January 1, 1905. Fifteen new business buildings have gone up, as well as a new brick city hall and a jail; also a new ice manufactory is being built, with a capital of $25,000, entirely provided by local capitalists. A large foundry and machine shop will soon be built with local capital.

How wisely then our Bishop has chosen Corbin as the place for St. John's Academy, and the new mission church!

But while this very new town is being developed in secular and spiritual matters, a very old town, Lawrenceburg, has suddenly

taken a turn for the better. The court house has been almost rebuilt, and this has started a boom for the erection of new houses and churches. The Presbyterians have rebuilt their church, and our people have caught the enthusiasm. Grace mission, Lawrenceburg, was started originally about 1860, and had a large number of communicants—more than 40 it is said—with a resident missionary; yet it gradually went down, and was abandoned for several years. In 1900 the Rev. H. H. Sneed revived it, holding two week-day services every month. It has never had a church; but has been borrowing, in turn, from all its neighbors. But now, though few in number, only twelve communicants, they are determined to buld an inexpensive church, where they can have services just when they choose. More than $200 has been raised now, and a very suitable site has been offered at a reasonable price, on the main street.

ENTIRELY new Church work has just been started here in Mingo Hollow, about four miles from Middleboro, by the missionary, the Rev. R. E. Abraham. It is practically a transfer of the mission of Trinity, Excelsior, where the coal mines are exhausted. Sunday School and service are held every Sunday afternoon, in the old public school house. On the last Sunday in October there were 17 in Sunday School, and 28 at the service.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Bequest for Manhasset.

CHRIST CHURCH, Manhasset, is is a beneficiary to the amount of $100 and shares in the rest of the estate of William J. Willis, who died at Greenvale last August.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Gospel Services—New Orleans Notes.

THE PROTESTANT Ministers' Association of New Orleans, of which the Very Rev. C. L. Wells, Ph.D., Dean of Christ Cathedral, is president, has arranged for a series of "Revival Services." Last week, from November 12th to 18th, inclusive, these services were held at Christ Church Cathedral, in charge of Bishop Sessums and Rev. Dr. Wells and at several sectarian churches. At the opening of these "Union Gospel Services," as they are called in the daily newspapers, Dr. Wells preached on the "Prodigal Son."

TWO INTERESTING EVENTS are announced, one at Christ Cathedral on Sunday, November 19th, and the other at St. Anna's Church on Sunday, November 26th. On the 19th Christ Cathedral celebrated the centennial of what the local newspapers call "the founding of Protestantism in the Mississippi Valley," with centennial sermon by the Rt. Rev. D. S. Tuttle, D.D., Presiding Bishop. Fuller report will be given next week.

On Sunday, November 26th, at St. Anna's Church, the Rev. J. O. S. Huntington, O.H.C., will preach the sermon. This is the first visit of Father Huntington to New Orleans, and perhaps the first time a member of any of the Religious Orders of the American Church has ever officiated in that city.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

New Church for Houghton.

A NEW CHURCH will shortly be erected for Trinity parish, Houghton (Rev. John E. Curzon, rector), the site for which has just been purchased by the parish. The old property and rectory have been sold, and work on a new rectory has already been commenced. The new location will be much more satisfactory in every way, while the parish makes a profit on the change. The new church will be of Portage sandstone and brick, and it is hoped that work may be commenced in the early spring. The cost will be about $20,000. The parish guilds are actively engaged in raising the necessary funds.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Night Services at Trinity—Gift at Brookline—Boston Notes—Marlborough.

AT TRINITY CHURCH, Boston (Rev. Alex. Mann, D.D., rector), there will be during Advent a series of Sunday night services, preceded by a brief organ recital. They will be simple and congregational in character. The full vested choir of the church will render the music, and the preachers will be the Bishop of the diocese, Bishop McVickar of Rhode Island, the Rev. Dr. Nash, and Dean Hodges of the Cambridge Seminary.

A PLEASANT SURPRISE was sprung upon the worshippers at All Saints' Church, Brookline, the other Sunday, when the rector, the Rev. Dr. Daniel D. Addison, announced that he had received the sum of $35,000 from Mr. Frederick P. Addicks, a former parishioner, who gave the gift as a memorial to his wife, Elizabeth T. Addicks. Mr. and Mrs. Addicks were formerly residents of Brookline and were largely instrumental in founding the parish of All Saints in 1894. Mrs. Addicks subsequently took great interest in the parish affairs. She died four years ago. Mr. Addicks now is a resident of New York. The money will be used to complete the parish house, which is a part of an elaborate scheme of buildings designed by the well-known ecclesiastical architects, Messrs. Cram, Goodhue & Ferguson of Boston. When the buildings finally are completed they will comprise the most complete type of English perpendicular church architecture in this country.

THE NEW PARISH HOUSE of the Church of the Ascension at the south end of Boston—Emmanuel House it is called—will be opened for public inspection on the afternoon and evening of November 23d. The guests will be welcomed by the vicar of the church, the Rev. Charles E. Hutchison, and the executive committee.

THE BRONZE BUST of Bishop Frederic Dan Huntington, first rector of Emmanuel Church, has been placed in position in the south side of that edifice, and the dedication will take place during the morning service of Sunday, November 26th. The bust occupies the central one of three Gothic panels of ornate design, the material of which is Indiana sandstone to match the carved stone work in the sanctuary and other portions of the church. In the left panel is the inscription: "Frederic Dan Huntington. Born May 28, 1819. First rector of Emmanuel Church, 1861 to 1869. Consecrated first Bishop of Central New York, April 8, 1869. Died July 11, 1904."

In the right panel is this text from Daniel xii. 3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and forever."

UNDER THE AUSPICES of the Training School for Church Workers, three courses of lectures have been arranged to be held in the chapel of Emmanuel Church, beginning on December 1st. They are as follows: Tuesdays at 12 M., "The Church and the Episcopal Church," by the Rev. Frederic Palmer; Thursdays at 11, "The Reasonableness of Christianity," by the Rev. Samuel McComb; Fridays at 11, "The Teaching of Jesus," by Professor Henry S. Nash. In the annual report submitted by the committee having these annual lectures in charge, it is stated: "The Training School for Church Workers since its foundation in 1896, has seen a remarkable development of interest in Bible Study, and a steadily growing belief in the value of training for workers in every field; and with this growing interest comes the danger of duplication of agencies and the consequent squandering of energy and resources. The committee in charge of the training school are of opinion that it is for the good of the Church in the diocese of Massachusetts that the school should coöperate with other agencies as the increase in the students makes some change necessary, and the committee have carefully considered the situation. They are of opinion that the practical work undertaken by the training school can now be done as effectively and more easily by the School for Social Workers, lately established in Boston."

ON SUNDAY evening, November 19th, the annual meeting of the Church Temperance Society was held in Trinity Church and attracted a large number of the friends of the cause. Among the speakers were the Bishop, the Rev. Dr. Mann, the Rev. Fr. Field, S.S.J.E., and Hon. B. B. Johnson of Waltham.

THE MAGNIFICENT sacramental vessels which were made for the Church of the Advent by the Benedictines and which are a memorial to the late Father Daniels, curate of the parish, are to be blessed on Sunday, November 26th.

THE DEDICATION FESTIVAL of the Church of the Holy Trinity, Marlborough, was held on the Twenty-first Sunday after Trinity and the ensuing week, closing with the service of the Twenty-second Sunday, when the Bishop confirmed and preached in the morning, and the Rev. A. C. Monk, rector of St. Stephen's Church, Westborough, preached at the choral Evensong. The rector is to spend the winter in Rome, Italy. He leaves November 21st, and hopes to return for Palm Sunday.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Church Dedicated at Superior—Guild Hall at Pewaukee—Notes.

THE DEDICATION function of the new St. Alban's Church, Superior, has just been held. The Bishop of Duluth officiated in the absence of the Bishop of the diocese, and was assisted by the Rev. Irving P. Johnson of Minneapolis, the Rev. Dr. Ryan, the Rev. H. S. Webster, Rev. A. H. Wurtele, and the Rev. R. J. Mooney, all of Duluth, with the rector, the Rev. W. J. Cordick. Bishop Morrison was the preacher, and addresses were given by several of the clergymen named. There was a second choral service in the evening and a reception in the parish rooms.

The foundation of St. Alban's Church was laid some six years ago, but after the basement was completed, a considerable time elapsed before the work was continued, by reason of lack of funds. Mr. Cordick's rectorship began May 1, 1903, and since that time the work has been resumed and carried to its present successful culmination.

THE BASEMENT of St. Bartholomew's Church, Pewaukee, has recently been fitted out as a guild hall with kitchen, a choir room, and a new entrance, while also the interior of the church building has been redecorated, the exterior painted, and other improvements made, all as the gift of Mr. George Burroughs of Milwaukee as a memorial to his daughter, the late Mrs. W. S. Clarkson. Mr. Burroughs, who is the father of the rector of St. Andrew's Church, Milwaukee, makes his summer home at Pewaukee, and evinces much interest in the work of the mission. The new hall was opened on November 6th, when an address of presentation was made by the Rev. George F. Burroughs.

THE REV. GEORGE S. SINCLAIR, rector of Zion Church, Oconomowoc, is seriously ill from congestion of the brain. Last week he was reported to be better, but later advices

early in the present week were that his condition was less favorable. The vestry has accorded him a vacation of sufficient length to enable him to regain his usual health.

AT ST. JAMES CHURCH, Milwaukee (Rev. Frederick Edwards rector), a vigorous effort is being made to pay off a considerable floating indebtedness that has accrued in recent years. The parish gave last week a parish carnival and fair, which netted some $1,500 that has been applied to that purpose.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Sunday School Gathering Arranged.

SUNDAY SCHOOL workers in the St. Paul Convocation are to gather in Rochester in connection with the autumn meeting of that Convocation on Wednesday, November 22nd. At the Sunday School sessions will be discussed the following subjects: "The Content of Sunday School Instruction," by the Rev. Theodore Sedgwick, Church of St. John the Evangelist, St. Paul; "Lesson Systems," by the Rev. E. E. Lofstrom, who prepares the "S. S. Lessons" printed in THE LIVING CHURCH; "The Sunday School Boy as the future Layman," by the Rev. A. Wadsworth Farnum of St. John's Church, Hutchinson; "The Sunday School at Work," by the Rev. George B. Thomas, being an account of All Saints' Sunday School, Minneapolis: described by Dr. Butler as the most alive Sunday School in the Diocese.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

St. Louis Notes.

PROFESSOR MARSHALL S. SNOW of Washington University delivered a lecture at St. James' Church, St. Louis, last week on "The City and Cathedral of Canterbury." The address was illustrated with stereopticon views. This was the first of a series of semi-religious lectures which the rector of St. James', the Rev. E. Duckworth, is arranging to give at monthly intervals during this winter.

THE REV. J. K. BRENNAN, rector of St. Mark's Church, addressed the St. Louis Clericus on Monday morning last on the subject of Science and Religion. The Rev. Wm. Elmer is vice-chairman, and the Rev. Loaring Clark is secretary of the organization.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Woman's Auxiliary—Notes.

THE ANNUAL meeting of the Woman's Auxiliary was held in St. Luke's Church, Montclair, on November 9th, with an attendance of about four hundred women as representatives of parochial branches, besides others. It was the largest meeting of the Auxiliary ever held. Addresses were made by the Rev. Messrs. Tucker and Lund in the morning; and by the Bishop, Archdeacon Cameron, Rev. E. P. Smith, Dr. Holly, and Mrs. Sigler in the afternoon. The work of the Auxiliary outside the diocese last year amounted to $11,877, and of the Junior Auxiliary, $1,318, more than $1,000 more than in any previous year. A day of devotion for the Woman's Auxiliary is to be conducted by the Rev. Frederick H. Sill, on Tuesday, November 28th.

THE NEW RECTORY of Christ Church, Bloomfield, has been completed and occupied and is a great addition to the equipment of the parish.—THE NEW ORGAN is among the good things to the possession of which Christ Church, Ridgewood, is looking forward.—AN EFFORT is being made, which is quite sure to succeed, to pay the debt upon St. John's Church, Jersey City, and to permit the consecration of the church early in the new year. A large portion of the $13,400 has been subscribed. St. John's, in the number of communicants and of the Sunday School, is the largest parish in the diocese.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Windows at Sanbornville.

IN THE Church of St. John the Baptist, Sanbornville (the Rev. John A. Chapin, priest in charge), five new windows were dedicated by the Bishop on Sunday, November 12th, "To the Glory of God and in memory of Harriette Low, Harriette Dow, Edwin Fairfield Willey, George Worthington Dow, and Anna De Bevoeise Dow." The windows, from Meyer & Co., New York and Munich, are a further adornment of this beautiful country church, already rich in memories and memorials.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Mission at Elizabeth.

AN EIGHT-DAY MISSION was concluded on Sunday, November 12th, at Grace Church, Elizabethport (the Rev. H. H. Sleeper, Ph.D., rector), the mission following the celebration of the 60th anniversary of the parish. The missioner was the Rev. H. E. Thompson a member of the Society of St. Philip the Apostle. The services have been of undoubted value in deepening the lives of the people of the parish.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

Window at Richfield Springs.

IN ST. JOHN'S CHURCH, Richfield Springs, N. Y., on Sunday morning, November 12th, a most beautiful memorial window was unveiled by the rector, the Rev. Scott Melville Cooke. It was given by Mr. T. R. Procter and his sister, Annie Delusia Procter, of Utica, N. Y., in memory of their sister, Laura Redfield Procter, who departed this life October 6, 1904. The inscription chosen is typical of her life: "Blessed are the pure in heart, for they shall see God." The window is a Tiffany design, made by the Church Glass & Decorating Co. of New York City. It represents a figure in white standing among lilies, facing the east. The shading is most exquisite and delicate.

The family have always been staunch Church people. Only a few years ago Mr. T. R. Procter and wife had made to order, and gave a beautiful carpet to St. John's chantry.

This makes the fourth memorial window that the rector has unveiled during his incumbency of nine years.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Notes.

A MEN'S CLUB has been established at Trinity Church, Toledo (Rev. Dr. Cyrus Townsend Brady, rector), with about sixty members, Mr. Noah H. Swain being president. It is proposed to raise $50,000 to improve the church property, secure a new organ, and build a rectory. Dr. Brady's rectorship began September 1st, since which time parish work has been much increased. The Rev. Guthrie Pitblado, late rector of St. Paul's, East Toledo, has just accepted the curacy of Trinity. The rector proposes soon to start a new mission in Wauseon to be under the auspices of his parish.

AT A LATE meeting of the Toledo Convocation in St. Paul's, Maumee, the rector, Rev. L. E. Daniels, was elected Dean to fill the unexpired term of the Rev. W. A. Grier. This mother parish of all northwestern Ohio, besides having decorated the church and secured the beautiful chancel furniture, has now elegant new Communion plate, given by Toledo friends.

OLYPIMA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Church Consecrated at Kent.

THE BISHOP consecrated St. James' Church, Kent, on Sunday, November 5th, according to the Prayer Book Office. He also blessed an altar of oak, which, together with its furnishings, the Bishop's chair, the sedilia, and the chancel rail, is a memorial to Mrs. Sara Arney, a member of the parish who was called to her rest early in the present year, and whose son, the Rev. R. J. Arney, is rector of the parish. The Bishop also blessed the new organ.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Two Wills—Workingmen's Club—Requiem at St. Clement's.

BY THE WILL of the late Mrs. Nancy W. King the following bequests are made: To endow a bed in the Episcopal Hospital $5,000; as a fund for the support of four children in the Church Home for Children, Angora, Philadelphia, $10,000; to employ a professor in New Testament literature and languages in the Philadelphia Divinity School, $10,000; to All Saints' Church, Lower Dublin, $5,000; to Trustees of the Diocese of Pennsylvania in trust for the support of the King Library, Andalusia, $15,000. The residuary part of the estate is divided in several parts, in which share the King Library, the Church Home, and the Home of the Merciful Saviour for Crippled Children, West Philadelphia.

BY THE WILL of the late Joseph E. Gillingham, lumber merchant and financier, the Home for the Incurables, West Philadelphia, is bequeathed $5,000, and the Hospital of the Good Shepherd, Rosemont,, $5,000 for founding and maintaining a free bed and other purposes in the name of Clara D. Gillingham, his wife.

THE THIRTY-SECOND anniversary service of the Workingmen's Club and Institute connected with St. Timothy's Church, Roxboro (the Rev. Robert Evans Dennison, rector), was held on the evening of the Twenty-second Sunday after Trinity in the church. The sermon was preached by the Rev. Harrison Baldwin Wright, rector of St. Asaph's Church, Bala, Pa. The annual meeting was held in St. Timothy's Hall on Monday evening, November 20th, at which time the annual report was read. Where other clubs of a similar sort have proven a failure, this club for many years has been a benefit to many in a manufacturing district.

ON THURSDAY MORNING, November 16th, a solemn Requiem was sung in St. Clement's Church, Philadelphia (the Rev. C. S. Hutchinson, rector), this being the anniversary of the burial of the late Rev. George Herbert Moffett. The sacred ministers were the Rev. Fr. Hutchinson, celebrant; the Rev. Fr. Quin, deacon; the Rev. Fr. Ward, sub-deacon. The eulogy was delivered by the Rev. Arthur Ritchie, D.D., rector of St. Ignatius' Church, New York. In the chancel were the Rev. Samuel Upjohn, D.D., the Rev. Robert Ritchie, D.D., the Rev. Robert H. Paine of Baltimore, the Rev. Fr. Sargent, O.H.C., the Rev. H. Page Dyer, the Rev. F. M. W. Schneeweiss, the Rev. William Leete Hayward, and other priests of this diocese. The congregation was very large. We shall hope to print Dr. Ritchie's touching eulogy in full next week.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Cornerstone at Oakmont—B.S.A.

A SERVICE under the auspices of the Pittsburgh branch of the Guild of St. Barnabas

for Nurses took place on Sunday evening, November 12th, at Trinity Church, when an address on "Medical Missions" was made by Mr. John W. Wood, Corresponding Secretary of the Board of Missions in New York.

THE CLERICAL UNION held its November meeting on Monday, the 13th, at the parish house of St. Peter's Church. After luncheon was served, a paper on "The Negro Problem," was read by the Rev. C. A. Bragdon, D.D., of St. Matthew's Church, Homestead; which elicited an animated discussion.

SATURDAY, November 11th, was a memorable day in the annals of St. Thomas' parish, Oakmont, for it witnessed the laying of the corner stone of the new church. The Bishop officiated, assisted by the rector of the parish, the Rev. Dr. McLure, Archdeacon Cole, the Rev. Drs. Coster and Grange of Pittsburgh, and Rev. Messrs. Paddock of Allegheny, and Danner, Schulz, and Speers of Pittsburgh. Mr. C. B. Price, chairman of the building committee, in a brief address, requested the Bishop to lay the stone, to which the Bishop responded in a few well chosen words. Dr. McLure read the list of articles to be deposited in the stone, and after it had been duly tested with plummet and level and square by members of the vestry and the Bishop, the latter proceeded to lay the stone in the Name of the ever Blessed Trinity. The hymn, "Christ is our Cornerstone," was then sung, and addresses of congratulation delivered by pastors of various Christian bodies in Oakmont; the Rev. C. W. Montgomery in behalf of the Presbyterians, the Rev. Dr. Butler for the United Presbyterians, and the Rev. G. B. Lytle, representing the Methodist Protestants. After the addresses, the *Jubilate* was sung by the choir, the closing prayers said by the Rev. Dr. Coster, President of the Standing Committee, and the service was brought to a close by the pronouncing of the blessing by the Bishop.

The church will be a handsome edifice of stone, the architecture fifteenth century Gothic. A massive, square tower is on the left side of the front, and on the right side of the building connection is made with the parish house by means of the vestry and choir rooms. The rectory lies to the right of the parish house, so that when the church is finished, the parish will be fully equipped for carrying on its growing work. The seating capacity of the Church is four hundred and forty, and its estimated cost, with furnishings, $60,000. The architect is Mr. R. Maurice Trimble.

THE PITTSBURGH Local Assembly B. S. A, finding it difficult to procure speakers for their annual rally on St. Andrew's day, as this year Thanksgiving day has been appointed for the date of that festival, have brought forward the celebration of the day to Friday evening, November 17th. The meeting was held in Trinity Church, the Rev. E. H. Young, chaplain of the Assembly, presiding. The guests and speakers of the evening were Mr. Robert H. Gardiner, President of the Brotherhood, and Mr. H. D. W. English, former president. There was a large attendance and much interest and enthusiasm were displayed.

AT ST. LUKE'S, Georgetown, a very interesting service was held on November 2nd, when the remodelled church building was reopened, and the memorials blessed. The benediction service was conducted by the Bishop, assisted by Archdeacon Cole, the Rev. T. J. Danner of St. John's, Pittsburgh, and the Rev. George W. Lamb, vicar of the Saint Mary Memorial, Pittsburgh.

After the building had stood for more than seventy years, the small band of faithful workers undertook the work of remodelling, during the past summer, when the Rev. Mr. Lamb was spending his vacation there. The interior and furnishings were entirely remodelled. Most of the new windows were filled with amber-hued cathedral glass, while two were erected as thankofferings, one portraying the "Good Shepherd," by the Sunday School, the other, Hofmann's "Head of Christ," by Miss Anna B. Ditmore, a long-time faithful worker. Two windows are memorials: the "Sistine Madonna," to Jane McMillen, and one in the sanctuary to Henry Kinsey and three children. The altar rail is of brass, a memorial to Ellen M. Kinsey. A new system of lighting was installed by the Sunday School; and a set of altar linen presented by the altar guild and Sunday School of St. Mary's Church, Pittsburgh. Altogether the improvements cost about $1,000, the larger part of which was raised by a very few faithful workers.

THE TWENTY-FIFTH annual meeting of the Pittsburgh branch of the Woman's Auxiliary took place at the Church of the Ascension, on Friday, November 10th. After the Holy Communion, came the reading of the secretary's report, and the remainder of the morning was occupied by addresses by the Rev. John G. Meem of Brazil, and Miss Sallie Stuart, head of the work of the Woman's Auxiliary in Virginia. Just before the business of the afternoon was taken up, Bishop Whitehead, in behalf of the members of the Auxiliary, presented the president, Mrs. Ormsby Philips, with a purse of something over a hundred dollars, in recognition of her long and faithful term of service as head of the organization, she having been the only president during the quarter of a century of the Auxiliary's existence. The money was to be used by her for whatever work in the mission field appealed to her most strongly. After taking some little time for thought, she decided to give it to Bishop Kinsolving for work in Brazil.

The report of the United offering showed that during the first year of the triennium the contributions had amounted to $655.67.

In the evening, after a short service in Ascension Church, Bishop Whitehead presiding, Mr. Charles V. Vickery gave a talk on "The Young People's Missionary Movement," of which he is secretary, and illustrated it with stereopticon views; and the Rev. Mr. Meem and Mr. John W. Wood made short addresses.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Loss for Dr. Percival.

THE RESIDENCE of the Rev. Dr. H. A. Percival, rector of St. Paul's, Church Peoria, was considerably damaged by fire on the afternoon of November 8th. Included in the loss is currency amounting to about $50.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Illness of Rev. J. W. Colwell.

THE REV. J. W. COLWELL, rector of St. Alban's Church, Centredale, has received a stroke of paralysis on his left side. The shock occurred on Friday afternoon, November 10th, since which he has been entirely without the use of his left side. His mind remains perfectly clear, and it is hoped that the attack will pass off. Services at Centredale and Greenville, Mr. Colwell's charges, were held on the following Sunday by the Rev. S. H. Webb.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Woman's Auxiliary.

UNDER Bishop Spalding's direction, the Woman's Auxiliary in the District of Salt Lake is being infused with new life. Important meetings have been held at the Bishop's House, resulting in the adoption of a new constitution by the District branch, and the formulation of plans whereby interest can be excited and kept alive in the most distant outposts of the jurisdiction.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Woman's Auxiliary—Convocation at Seneca—Anniversary at Sumter—Junior Auxiliary—Columbia.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the diocese was held in Grace Church parish house, Charleston, November 11th, with a good attendance. An interesting address on "The Condition of Women in China," was made by the Rev. A. M. Sherman of our mission at Hankow. Arrangements were made for the Mission Study Class, which will begin in January and will meet fortnightly. The subject for study during the ensuing year is "Domestic Missions," and the first meeting will be held in Grace Church parish house, subject, "Missions in the Jurisdiction of Asheville."

AT THE RECENT meeting of the Greenville Convocation, which was held in the Church of the Ascension, Seneca, the subjects discussed were "The Importance of Church Work in the Rural Districts," and "Our Relation to Other Christian Bodies." The newly appointed general missionary of the diocese, the Rev. T. T. Walsh, made an interesting address on General Missions.

THE REV. H. H. COVINGTON recently celebrated the fifth anniversary of his rectorship of the Church of the Holy Comforter, Sumter. When he came there in 1900, there were 54 communicants—there are now 114. The parish has released the Board of Missions from its annual contribution of $100, and the revenue of the congregation has almost doubled. They have sold the old rectory and the church building, have bought a better site for a new church, and the new rectory has been completed.

ON THE AFTERNOON of the Twenty-first Sunday after Trinity, the Rev. A. M. Sherman, Missionary from Hankow, addressed the Junior Auxiliary of Charleston at Grace Church (Rev. William Way, rector). The next night there was a special meeting of the Sunday School Institute, at which there was an address by Mr. Sherman, and on the night of November 14th, a service in memory of Bishop Ingle was held at Grace Church, on which occasion Mr. Sherman gave a most interesting account of the late Bishop's work in China, and paid a most glowing tribute to his memory. The offering was for Ingle Memorial Hall at Boone School, Wuchang, China.

ON THE Twenty-first Sunday after Trinity, the Rev. W. P. Witsell, rector of the Church of the Good Shepherd, Columbia,

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proposed to his congregation a plan for relieving the church from its building debt. Books of stock worth one cent per share will be opened, and each shareholder will be given a box into which to drop one cent a day. With these boxes will be given envelopes, one for each month in the year, and on the first Sunday in the month, the contributions for the preceding month will be put in the proper envelope and laid on the offertory plate. There are about 300 communicants in the church, so that the total in one year can easily amount to $1,095. It is hoped in this way to relieve the church of debt by its 25th anniversary in 1908.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, D.D., Bp. Coadj.

Rector Instituted at East St. Louis—Two Deaneries.

ON SUNDAY, November 12th, the Bishop instituted the Rev. John Chanler White as the first rector of St. Paul's Church, E. St. Louis. The keys to the Church were presented by the senior warden, B. W. Zimmerman. The Bishop preached a strong sermon. Mr. White took charge of this work as missionary in January 1900, and has carried it to its present condition of an organized parish through almost insurmountable difficulties, including a devastating flood which carried destruction through all the adjoining country. He has also founded missions at Granite City and Venice.

THE DEANERY of Chester held last week its session at Murphysboro. The Rev. Wm. Baker spoke on "How to Keep the Clergy in the Diocese." Addresses at a missionary meeting in the evening were made by the Bishop Coadjutor and Rev. Messrs Baker and White. The meeting of the Litchfield deanery was held at Edwardsville, when addresses were given by the Bishop Coadjutor, Archdeacon Chittenden, Dean Wright, and Rev. John C. White.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Diocesan Notes.

THERE was recently presented to the Church Home, Memphis, under the charge of the Sisters of St. Mary, a handsome Communion service, designed by Gorham, and in memory of Charles Steadman Abercrombie, being a gift from the members of his family. The service was used for the first time on All Saints' day. It shows in the base six scenes from the life of our Lord, and is set with precious stones in the knops.

ARRANGEMENTS have been made to place in the new Grace Church, Memphis, a new pipe organ, built by the Kimball Company, the cost to be about $7,000.

A NEW MISSION has been opened at Germantown, and placed under the Rev. Prentice A. Pugh, and it is hoped to erect a church building at an early day.

ARRANGEMENTS are being made to hold the Convocation of Memphis in Memphis, beginning St. Andrew's day, on the night of which also it is planned to have a special Brotherhood service, attended by the Bishops of Mississippi, Arkansas, and Tennessee, with clergy and laymen, to push the matter of the annual Brotherhood Convention to be held at Memphis in October 1906.

ON TUESDAY morning, October 31st, in St. Luke's Church, Jackson, the Rev. Holly Wilberforce Wells, the rector, and Miss Katharine Brouillette, daughter of Dr. and Mrs. P. L. Brouillette of Jackson were united in marriage, the Bishop officiating. On the night of All Saints' day, in the Church of the Advent, Nashville, the Rev. Campbell Gray, son of the Bishop of Southern Florida, and Miss Morgan of Nashville, were united in marriage, the Rt. Rev. William Crane Gray, D.D., Bishop of Southern Florida, officiating, assisted by the Rev. E. A. Bazett-Jones, rector.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Lawlessness Condemned by Springfield Convocation.

THE MEETING of the Convocation of Springfield, held in Christ Church, Springfield, November 14, 1905, is noteworthy for its entrance upon a new line of work and in a new spirit. The sermon at the opening service, by the Rev. J. A. Biddle of North Brookfield, was a noble call to a high ideal of the Church's work for righteousness to-day. The closing address on "Conscience and the Church," by the Rev. Lyman P. Powell of Northampton, struck the same note, and made duty seem plain and urgent now. And between the two came the searching words of the Dean, calling to mind the opportunity, in just such gatherings of the Church's men, to push forward the work Christ calls us to do.

The whole gathering of clergy and laymen was profoundly moved. When the resolutions following were offered, which were adopted by all together rising to their feet, it seemed as if they only feebly expressed the purpose of every one to make his place in the Church a call to active, vigorous, wholehearted service of God:

"WHEREAS, The recent revelations of lawlessness and wickedness in business, politics, industry, and society have stirred to their depths the moral susceptibilities of the nation; and

"WHEREAS, The impression is abroad that the Church of Christ has not been as prompt and efficient in voicing the newly-awakened conscience of the land in respect to all such matters as she should have been:

"We, clergymen and laymen of the Protestant Episcopal Church, in Convocation assembled at Christ Church, Springfield, in the Diocese of Western Massachusetts, November 14, 1905, do hereby resolve to place ourselves on record in the name of Jesus Christ as deeply sensible of the gravity of the situation, as earnestly desirous that the Church the whole land over shall take the position of moral leadership which is both her duty and her privilege to take, and as reverently and prayerfully hopeful that Christians of our fold and of every fold, wherever met together, shall lose no opportunity to voice, as we to-day are doing, the Christian conscience of the land we love."

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Special Prayer Set Forth - Missionary—Notes

THE BISHOP has set forth a prayer to be used until the time appointed for the election of a Bishop Coadjutor, December 12th.

IN HIS REPORT of services rendered at Harbor Springs during the summer, Bishop Tuttle shows what can be done by summer visitors to help the Church. The receipts of the mission amounted to nearly $300. After paying all expenses and giving to various charities, a balance of over $180 was left for diocesan missions and the apportionment.

IT IS GRATIFYING to learn of the revival of interest in the church at Belding and at Mancelona. A mission has been organized at the former with the Rev. W. M. Warlow of Greenville in charge. At the latter place windows have been repaired, an organ purchased, and the mission placed in charge of the Rev. C. T. Stout of Traverse City.

AT SOUTH HAVEN a branch of the Ministering Children's League has been organized, a boys' club has been formed, and a men's club is contemplated. With the aid of a few of the summer visitors and through the efforts of the choir, a new cabinet organ has just been purchased for Epiphany Church. The next semi-annual missionary meeting will be held in St. John's Church, Ionia, November 21-23. The chief topic for discussion will be "Ministerial Influence and Work outside the Parish."

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Clerical Association at Rochester.

A MEETING of the Rochester and vicinity Clerical association was held in Christ Church, Rochester, on Monday, November 13, preceded by a celebration of the Holy Eucharist. About 21 members were present. The annual election of officers resulted in the choice of the Rev. Louis C. Washburn, D.D.,

"What a pity, he was not insured." What will his family do? You hear the above very often, and later you see the mother go out to work and the children leave school with half an education.

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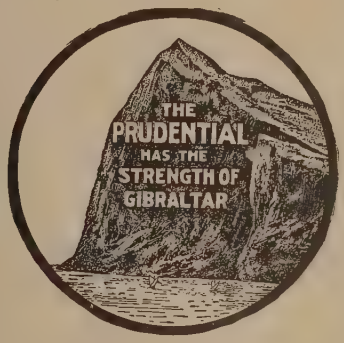

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as president; Archdeacon W. L. Davis was chosen vice-president, and the Rev. W. W. Jennings, secretary. After luncheon, Dr. Washburn, who has recently returned from abroad, where he has spent some months, gave a most interesting talk on Paris.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Churchmen's League—Washington Archdeaconry—Woman's Auxiliary.

THE AUTUMN meeting of the Churchmen's League, held in St. John's parish hall, on the evening of October 30th, was of peculiar interest. The general topic for discussion, after the devotional service and business meeting, was "Impressions of the English Church in the Twentieth Century." Addresses were made by several of the clergy who visited England during the past summer. The first was by the Rev. Dr. Devries, rector of St. Mark's Church, who spoke of the Church of England as it is now, especially in London. The Rev. G. C. Bratenahl, rector of St. Alban's, next spoke of the cathedrals of England, many of which he visited, and also of the cathedral system, explaining its special features. The Rev. Mr. Morgan-Jones of the Church of Our Saviour, Brookland, was the last speaker, his subject being The Church in Wales, in connection with which he spoke of the early British Church, antedating the mission of Augustine, and fully organized when the Roman power ruled the land.

ON THURSDAY evening, November 2nd, the Archdeaconry of Washington held a meeting in the Epiphany parish building, the Rev. R. P. Williams, D.D., presiding. After the usual reports and routine business, the Rev. Mr. Meem of Brazil gave an interesting account of mission work in that country.

THE WASHINGTON branch of the Woman's Auxiliary began its winter's work on Tuesday, November 7th, with a largely attended service at St. John's Church. The president, Miss Wilkes, announced that the usual business session would be deferred in order that two missionary workers might be heard. The Rev. Mr. Stetson said the missionary collects, and introduced the first speaker, the Rev. Robert White, who gave a most interesting account of his work in the mountains of Virginia. The Rev. Kong, rector of Christ Church, Honolulu, a Chinese congregation, next spoke of the work among his people there, and of the training of young men of his race.

After these addresses, the Rev. Mr. Stetson invited the Auxiliary to a mass meeting at Trinity Church the next evening, to be held by the Junior Clergy Missionary Association, a society, he said, recently formed for the purpose of rousing interest in Missions among the clergy, who were sometimes accused of being wanting in it. He also said that a "Woman's Auxiliary Among the Men" was to be formed, and a laymen's conference would shortly be arranged, and asked the interest of the Auxiliary in these efforts.

The mass meeting referred to, was held in Trinity parish hall on Thursday evening, and was very successful. Archdeacon Williams presided, and conducted the opening service. Bishop Satterlee was present and expressed his pleasure in having a missionary service for his first public appearance since his return, and his hopes for a strong missionary spirit in the diocese. The Rev. Mr. Stetson, president of the Association, explained its objects and its history, saying that the idea originated in England, where there are now five thousand members, and there are already branches in several cities in this country. An interesting feature of the meeting was the presence of a number of Chinamen, who had come to hear the Rev. Mr. Kong, who again spoke of his work.

CANADA.

Synod of New Westminister—Pastoral Letter—Bishop Chosen for Selkirk—News of the Dioceses.

Synod of New Westminster.

THE ANNUAL meeting of the Synod of this diocese was held in St. George's Hall, New Westminster, Wednesday and Thursday, November 8th and 9th. Bishop Dart being absent in England, the Bishop's commissary, the Ven. Archdeacon Pentreath, occupied the chair. The Rt. Rev. Dr. Keator, Bishop of Olympia, who had graciously accepted an invitation to be present at the Synod and to preach the Synod sermon, was asked to occupy a seat on the platform. Dr. Keator, in a few words expressed his pleasure in being present. His Honor Judge Bole of New Westminster was asked to act in the capacity of vice-chairman. The Rev. H. J. Underhill was reëlected clerical secretary, and Mr. J. R. Seymour was elected lay secretary.

The Rev. J. Fiennes Clinton, rector of St. James', Vancouver, reported for the Japanese mission work. There had been two converts baptized and one confirmed. A new mission house was being erected, towards which the Japanese themselves were contributing $350. The Rev. C. C. Owen, rector of Christ Church, Vancouver, reported for the Chinese work. There were from 25 to 30 pupils attending the night school. A mission house had been erected at a cost of $2,000. Two native catechists were employed, each received $30 per month.

A strong memorial was drawn up for presentation to the Dominion Legislature, asking for a more stringent enforcement of the laws protecting the Lord's day from desecration.

An important alteration was made in the

PASSING OF PORRIDGE.

MAKES WAY FOR THE BETTER FOOD OF A BETTER DAY.

"Porridge is no longer used for breakfast in my home," writes a loyal Briton from Huntsville, Ont. This was an admission of no small significance to one 'brought up' on the time-honored stand-by.

"One month ago," she continues, "I bought a package of Grape-Nuts food for my husband, who had been an invalid for over a year. He had passed through a severe attack of pneumonia and la grippe combined, and was left in a very bad condition when they passed away.

"I tried everything for his benefit, but nothing seemed to do him any good. Month followed month and he still remained as weak as ever. I was almost discouraged about him when I got the Grape-Nuts, but the result has compensated me for my anxiety.

"In the one month that he has eaten Grape-Nuts he has gained 10 pounds in weight, his strength is rapidly returning to him, and he feels like a new man. Now we all eat Grape-Nuts food, and are the better for it. Our little 5-year-old boy, who used to suffer from pains in the stomach after eating the old-fashioned porridge, has no more trouble since he began to use Grape-Nuts, and I have no more doctor's bills to pay for him.

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"Last Monday I ate 4 teaspoonfuls of Grape-Nuts and cream for breakfast, nothing else, then set to work and got my morning's work done by 9 o'clock, and felt less tired, much stronger, than if I had made my breakfast on meat, potatoes, etc., as I used to. I wouldn't be without Grape-Nuts in the house for any money." Name given by Postum Co., Battle Creek, Mich. There's a reason.

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canon on finance, whereby the clergy are permitted to make one appeal annually, the collection resulting to be divided among the various objects of support.

Thursday being King Edward's birthday, a cablegram of congratulation was drafted and forwarded to His Majesty. The Synod sermon was preached Wednesday evening in the Cathedral by Bishop Keator.

Excellent luncheons were provided by the ladies of the three parishes in Westminster, St. George's, St. Barnabas', and St. Mary's.

Bishops' Pastoral Read.

THE PASTORAL LETTER authorized by the Archbishops and Bishops of the General Synod was read in many churches on recent Sundays. There was a solemn warning contained in it against the frivolity of fashion. The preservation of the sacredness of the Lord's day was touched upon, in connection with which subject the work of the Lord's Day Alliance of Canada was commended to the Church. All Churchmen were called upon to support the clergy in the step taken by the General Synod in positively forbidding any clergyman of the Church of England in Canada "to solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time." A protest was made against the growing tendency of the day to shorten and set aside the established order of the Church services without due authority, also to introduce into the service musical selections unauthorized and unedifying. An appeal was made to the young men and even to the advancing boyhood of the Church to consider the claims of the ministry of the Church upon them: "We can assure the young, with long years of life behind many of us, as we give the assurance, that the call of Christ is above every call that earth can give, and that the Master's payment to His faithful servants is beyond all price." The claims of the General Missionary Society were urged, and the letter concluded with a warning against the "godless spirit which seeks to regulate at will the results of marriage, and largely to banish childhood from the home. We care not to linger on such a subject, but we would warn the thoughtless, as well as those who cannot be called so, that there are deadly moral and social crimes, as well as those against the laws of their king and country, and that foremost among such moral crimes is that which, rushing against the laws of God and nature, will surely bring upon the criminals, in some way, physically and spiritually, the just judgment of an offended God."

Diocese of Ottawa.

ON SUNDAY, November 12th, Bishop Hamilton instituted and inducted the new rector of the parish, the Rev. L. A. Lauphen, in St. Barnabas' Church, Ottawa. The Rev. J. W. Forsythe and the Rev. E. P. Emery assisted in the service.—TWO CANDIDATES were advanced to the priesthood at the ordination held by Bishop Hamilton in St. John's Church, Smith's Falls, October 28th.

Diocese of Nova Scotia.

BISHOP WORRELL consecrated the church at Cherry Hill, early in November.—THE HEALTH of Canon Brock, which caused so much anxiety during the summer, has much improved.—A PLAN is under consideration by which the parishes of Georgetown and Cherry Valley, which are 21 miles apart, with the missions of Souris and Murray River, which are distant from Georgetown in other directions 30 and 15 miles, may be worked on the Community Mission plan.—THE REV. W. A. DESBRISAY died at Springhill in the early days of the month. He had retired from active work for some years on account of his age and had been living at All Saints' Cottage Hospital, Springhill. His work in the Church had covered many years.

Diocese of Fredericton.

BY THE WILL of the late Canon De Veber, he has bequeathed to each of the diocesan funds, the Superannuation and that for Widows and Orphans of the Clergy, the sum of $250.

Diocese of Calgary.

ALL SAINTS' CHURCH, Edmonton, has been much enlarged and improved. It was reopened October 29th. The Very Rev. the Dean of Calgary, Dr. Paget, was celebrant at the early Communion service on that day and the Bishop preached at morning service. The cost of the improvements has been nearly $9,000.

Diocese of Niagara.

A SUM of $3,000 has been given to build a schoolroom in the new parish of St. Philip's, Hamilton, by Mrs. Martin, widow of Mr. Edward Martin, sometime chancellor of the diocese, as a memorial of her husband.

Bishop-elect of Selkirk.

AT THE meeting of the Bishops for the Province of Rupert's Land in Winnipeg, November 15th, the Rev. Isaac O. Stringer was elected Bishop of Selkirk. This diocese is said to be the largest in the world. Bishop Bompas, the veteran missionary, whose lifelong work in the far North is so well known, sent in his resignation of the diocese some time ago, a step rendered necessary by his age.

The new Bishop was born in Ontario and is now 44 years old. He was graduated in divinity at Wycliffe College, Toronto, in 1892, at the same time taking his B.A. at Toronto University. He engaged shortly after in missionary work, taking his station at the Peel River mission, from which he went to Herschel Island in the Arctic circle,

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where he worked among the Eskimos. There he remained for ten years with his devoted wife (he was married in 1894) and there two of their children were born. His sight began to suffer so much from the peculiar conditions, the long night of the winter months, that he came East and was next stationed at White Horse, Yukon. The new Bishop is a man of splendid physique and has been much beloved wherever he has been engaged in missionary work. Returning missionaries from the far North state that Indians and Eskimos ask for Mr. Stringer and insist on knowing when he will come back to them. It is not yet known whether Bishop Stringer will take up his residence at White Horse or make Dawson City his headquarters. Bishop Bompas has settled at Carcross, south of White Horse.

Diocese of Fredericton.

AT A MEETING of the congregation to choose a successor to the late Canon Roberts as rector of Fredericton, the Rev. J. De Wolfe Cowie of Hampton received the largest number of votes, but not enough for election, and the matter was postponed for a week. The rector of Kingsclear, the Rev. H. Montgomery, has been appointed Canon of Christ Church Cathedral by Bishop Kingdon.

Diocese of Algoma.

IT IS SATISFACTORY to learn from reports just come in, that the financial position of diocesan funds has been so much improved during the present year. That the long felt trouble of the over-draft should have been entirely paid at the beginning of Bishop Thornloe's visit to England in the summer, by the kind friends of Algoma there, was most encouraging. Much however remains to be done. The Sustentation fund should be largely increased and the need of more clergy is very great. The missions are large; in one instance given, the missionary of Manitoulin Island has nine townships to look after. Some help is given by studnets in the summer, but what is needed is permanent help. Two of the large, self-supporting parishes are at present without incumbents. The beginning of a fund has been made by Bishop Thornloe, from which it is proposed to lend intending students the necessary means for their college training, on the condition that until the loan is repaid, the man benefited by it shall work in Algoma.

Diocese of Montreal.

IT WAS ANNOUNCED in the Church of St. John the Evangelist, November 5th, that requiems for the blessed dead would be held throughout the month.—EVENING lectures on Church History are being given in Trinity chapel, Montreal, every Wednesday during November, by Prof. Howard of the Diocesan College.—TWO BEAUTIFUL memorial windows have been received from England, which are about to be installed in Christ Church Cathedral, Montreal. One is in memory of the late Samuel Nelson, given by his son, and the other erected to the memory of Mr. and Mrs. John Kerry by their children. The figures in the Kerry window are St. Alban and St. George, the selection having been made because they were the patron saints of the dioceses in England from which Mr. and Mrs. Kerry emigrated years ago.—MRS. BOMPAS, wife of the venerated Bishop of Selkirk, has been visiting Montreal and was present at the monthly meeting of the diocesan board of the W. A., November 2nd. —THE second lecture of the series under the auspices of the Missionary Loan Committee was arranged for November 15th, in the Synod Hall.

Diocese of Fredericton.

A MEETING of the vestry of St. Ann's parish was called for November 15th, with the object of electing a successor to the late rector, Canon Roberts. It is thought the choice of the congregation will be the Rev. W. O. Raymond of St. John.

DR. WEBB, ELECTED IN MILWAUKEE.

[*Continued from Page* 123.]

opening of their new term. I would like a vote of sympathy to be passed by this Council and placed on record in our Journal.

"Humbly commending you to God's loving will, and the quiet operations of His Grace, let me ever remain

"Your friend and Bishop,

"✠ ISAAC LEA NICHOLSON,

"Bishop of Milwaukee."

THE ELECTION.

After referring miscellaneous matters treated in the Bishop's address to appropriate committees, the election of a Bishop Coadjutor was taken up. The informal ballot resulted as follows:

	CLERICAL.	LAY.
Total Votes Cast	40	64
Rev. W. W. Webb, D.D	29	28
Bishop Mann	3	—
Rev. H. D. Robinson, D.D	2	7
Rev. Irving P. Johnson	2	5
Rev. C. B. B. Wright, Ph.D	1	—
Rev. Charles Fiske	1	1
Rev. James Slidell	—	3

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Rev. C. L. Mallory	1	11
Rev. W. C. DeWitt, D.D.	1	—
Rev. A. H. Barrington	—	2
Rev. Arthur Piper, D.D.	—	1
Rev. A. A. Ewing	—	1
Rev. Hugh L. Burleson	—	1
Rev. Chas. L. Barnes	—	1
Rev. J. McG. Foster	—	3

The election was consummated on the first formal ballot, which resulted as follows:

	CLERICAL.	LAY.
Total number of votes	42	36
Necessary to choice	22	19
Rev. W. W. Webb, D.D.	33	21
Rev. C. L. Mallory	4	7
Bishop Mann	3	—
Rev. H. D. Robinson, D.D.	1	1
Rev. Irving P. Johnson	—	2
Rev. Charles Fiske	1	—
Rev. J. McG. Foster	—	4
Rev. James Slidell	—	1

Lay votes are cast as individuals in the informal ballot; as parochial units in the formal.

The election was made unanimous on motion of the Rev. H. D. Robinson, D.D., seconded by Mr. W. J. Turner.

RESOLUTIONS.

With respect to the action of Archbishop Tikhon in ordaining Dr. Irvine, the Council passed the following resolutions:

"*Resolved*, That it is the sense of this Council that the late action of the Russian Archbishop Tikhon in ordaining to the priesthood a deposed priest of the Anglican communion is to be profoundly deplored. In the large efforts recently inaugurated looking toward the union of separated branches of Christ's Church such action tends to misunderstanding and delays the consummation of that day when we all may be one."

With respect to irregularities in commerce, their resolutions are as follows:

"*Resolved*, That the following preamble and resolutions offered at the recent convention of the Diocese of New York, be, and hereby are, gratefully adopted by the clergy and the laity of the Diocese of Milwaukee, in Council assembled, as truly expressing their sentiments in regard to the important matters of public morals therein referred to, to-wit:

"WHEREAS, The members of this Council are aware of many of the difficulties and temptations which surround a business man's career, and are sympathetically mindful of the apostle's affectionate and solemn warning against the haste to be rich, which often leads men into a snare, and drowns souls in perdition;

"*Resolved*, That the Church of the living God stands for righteousness; and therefore, this Council cannot afford to pass unnoticed the revelations being made in the daily newspapers, beneath its eyes, of tampering with trust funds by men in high positions of privilege and confidence in the business world; constituting a most discouraging evidence of moral laxity and bad example, among those from whom the Church and the Nation have a right to expect better things.

"*Resolved*, That this Council proclaims anew that word of God which says: 'It is required of a steward that he be found faithful.'

"*Resolved*, That no talent for high finance, no useful service to the community, no benefaction to the Church or to objects of philanthropy, can excuse or atone for dereliction in trust, contempt for the rights of others, or disregard of the rules of common honesty.

"*Resolved*, That commerce languishes in the degree and dies to the extent, that men cannot trust one another; and that this Council commends to the members of this Church and their associates in business, the exercise of that exact and scrupulous fidelity in business, which is not only the essential foundation of prosperity in every community, but also a requirement for the favor and benediction of Almighty God, and will be vindicated and rewarded, surely, in the due operation of His natural and irresistible laws."

At one o'clock, the Bishop-elect giving his benediction, the Council adjourned *sine die*, having been in session less than four hours.

THE BISHOP-ELECT.

The Rev. William Walter Webb, D.D., was born in Philadelphia in 1857. He is the grandson of the Rev. Dr. Dorr, who was for many years rector of Christ Church, Philadelphia. An interesting incident connecting the past with the present and with this diocese is that Dr. Dorr was once elected Bishop of Maryland and declined; Bishop Kemper, afterward Bishop of Wisconsin, was then elected and declined; after which Bishop Whittingham was chosen, and Bishop Whittingham confirmed the present Bishop of Milwaukee. Dr. Webb's father was for many years vice-president of the Reading R. R. The Bishop-elect took a scientific course in the University of Pennsylvania, but before graduation determined that he would take holy orders, and therefore, after taking his degree, entered Trinity College, Hartford, for a classical course, graduating as B.A. in 1882 and taking the M.A. degree in 1885. He afterward took a course at the Berkeley Divinity School. He was ordained deacon in 1885 by the present Bishop of New Hampshire, and priest a year later by the late Bishop Williams of Connecticut. His diaconate was spent as assistant at Trinity Church, Middletown, Conn., after which, from 1886 till 1889, he was assistant to the late Dr. Percival at the Church of the Evangelists, Philadelphia. He was rector of St. Elisabeth's Church, Philadelphia, 1889-92. It was in the latter year that he came to Nashotah as professor of Dogmatic Theology, and he was elevated to the presidency of Nashotah House in 1897. Dr. Webb is the author of *The Cure of Souls* and *A Guide to Seminarians*, as also of one of the papers in the volume *The Incarnation and Other Essays*, published under the auspices of the Clerical Union. He is a scholar of distinction.

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"All the nervous dread has gone. I walk a mile and a half each way to my work every day and enjoy it. I find an interest in everything that goes on about me that makes life a pleasure. All this I owe to leaving off tea and coffee and the use of Postum, for I have taken no medicine." Name given by Postum Co., Battle Creek, Mich.

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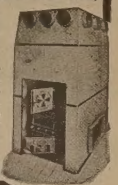

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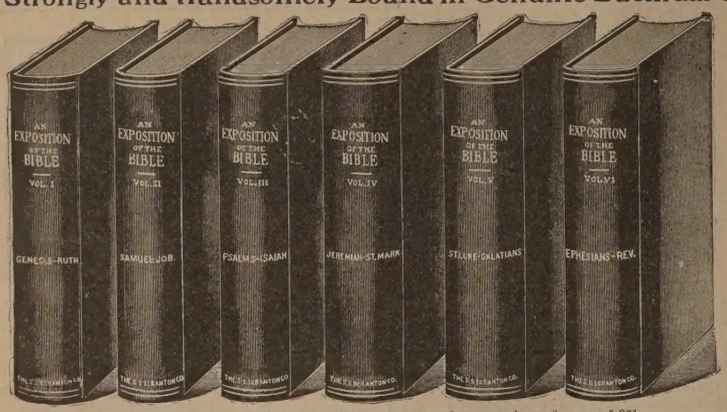

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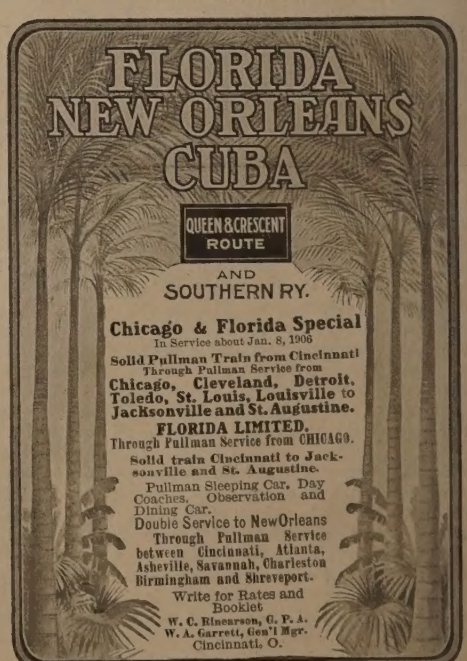
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